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HISTORY

AND

GENERAL VIEWS

OF THE

SANDWICH ISLANDS' MISSION.

BY REV. SELDEN DIBBLE,
A MISSIONARY AT THOSE ISLANDS FOR SEVEN YEARS.

NEW-YORK:
PUBLISHED BY TAYLOR & DODD,
(LATE JOHN S. TAYLOR,)
THEOLOGICAL AND SCHOOL BOOKSELLERS, BRICK CHURCH CHAPEL.
1839.

[Entered according to the Act of Congress, in the year 1839, by Taylor & Dodd, in the Clerk's Office of the Southern District of New-York.]

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E. Hawaiian
Warrior
12-16-25
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PREFACE.

It is due to state the manner in which this little volume has come into being. After the residence of 7 years at the Sandwich Islands, I was induced, by heavy domestic afflictions, and the failure of my own health (repeated bleedings from the lungs, as was supposed,) to visit my native land. I brought with me two children, one of whom, my only son, has been taken hence, and is, I trust, with his sainted mother at God's right hand. His body reclines beneath a young oak on the eastern shore of Cayuga Lake. During the last summer my health was too poor to admit of much public speaking. I attempted, however, something like a course of lectures at Auburn Theological Seminary, and at Troy.





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SANDWICH ISLANDS.

CHAPTER I.

EARLY HISTORY.

Object aimed at.

In entering upon a brief narrative of the Sandwich Islands' Mission, we may appropriately call to mind the expression of the Prophet, '*For behold the darkness shall cover the Earth, and gross darkness the People: but the Lord shall arise upon thee, and his glory shall be seen upon thee.*' —Darkness, thick darkness, once covered the Sandwich Islanders. Now the light and glory of the Lord our God is seen upon them.

Let me first lead you back to the early history of the islands. The object aimed at in doing so is to exhibit the people just as they were without the influence of the religion of Jesus. This is of the more importance, because, if you can appreciate the

condition of one heathen nation, you can form some just view of the whole pagan world. A plain statement of facts, it is believed, will be the most correct and graphic description of their former degraded and destitute condition. Look, then, at the Hawaiians as they were, and from them judge of a large portion of the human race.

The *early history* of the Hawaiian nation is involved in uncertainty. It could not be otherwise with the history of a people entirely ignorant of the art of writing. Traditions, indeed, are abundant; but traditions are a mass of rubbish, from which it is always difficult to extricate truth. Very little can be ascertained with certainty, beyond the memory of the present generation, and the records of Europeans who first visited the islands.

The *origin of the Hawaiian Islands* is matter of conjecture. Some think that where the islands are now, was once nothing but the rolling ocean—that the whole group, with their iron-bound coasts and snow-crested mountains, were thrown up from the depth below by volcanic agency. The is-

lands are merely masses of lava. No rock that has not been thoroughly burnt to a cinder or melted to lava, has ever been found on the whole group. Even the soil is decomposed lava. Craters of extinct volcanoes are every where to be seen on all the islands—some are partially extinct, continuing to emit smoke; and one presents a lake of raging fire, with occasional irruptions of awful grandeur. Such is the character not only of the Hawaiian Islands, but of many groups of islands in the Pacific Ocean. From these appearances the opinion is formed that the islands are of volcanic origin. But, what most deeply concerns us, is, that these islands, however formed, are the residence of immortal beings like ourselves, destined to Heaven or to Hell.

The *origin of the people of Hawaii* is somewhat uncertain. This, however, we know, that they are evidently of the same race with the inhabitants of most of the various groups of islands in the East Pacific. The people of New Zealand, the Society and Tahiti Islands, the Harvey Islands, the Friendly Islands, the Navigator's Islands,

the Marquesas Islands, the Sandwich Islands, and some others of the same range, exhibit the same features, the same manners and customs, and speak substantially the same language. This circumstance is an amazing facility in propagating the gospel over the wide Pacific, and is therefore a fact of immense interest to all who pray for the coming of Christ's kingdom.

From which continent, or what portion of either continent, this extensive range of Polynesia was peopled, is a question of some interest. And we have but little hesitation in saying that they originated from the Malay coast. Their features and color are the same with the Malays, and many words in their language very much the same. The manner in which they spread abroad over the ocean, from island to island, is easily conjectured. Canoes filled with men and women, in passing from place to place or from one island to another of the same group, are sometimes blown out to sea and from sight of land. Then they are liable to wander about on the bosom of the deep, and perish, or fall in with some other group

Instances.

of islands. Many instances of this kind have occurred recently. Individuals were found on the Navigator's Islands, at the visit of Mr. Williams, who had wandered in this way from a small island south of the Society group. Others were found on the Navigator's Islands, who had wandered from Rarotonga, one of the Harvey group. Christianity was introduced at Rurutu in this way, one of the islands of the South Pacific. Two enterprising chiefs of Rurutu left the island on account of an epidemic, and went to Tabuai. On returning from Tabuai they were overtaken with a violent storm, and driven from their course. For three weeks they wandered they knew not whither, till at length they fell upon the coral reef of Maurua, the most westward of the Society Islands, became acquainted with the gospel, and were safely returned to their native isle.

A Japanese junk lately came ashore in this way on the Island of Oahu—some of the crew were alive. In this manner, probably, the untold islands in the broad ocean have been peopled with immortal beings.

Antiquity of the Hawaiian nation.

The *antiquity of the Hawaiian nation* is very considerable. There have always been some persons, appointed by government from time immemorial, whose special business it has been to preserve unimpaired the genealogy of their kings. This genealogy embraces the names of seventy-seven kings. Stories are connected with most of this long list of kings, which doubtless are a mixture of truth, forgetfulness, and fancy.

The Christian is curious to inquire at what time the people *relapsed into a state of heathenism.* We know that all the inhabitants of the earth descended from Noah. The children of Noah and some generations down must have known the great Jehovah, and the leading principles of true religion. There was a time, of course, when the ancestors of the Hawaiian nation were acquainted with the true God and the service which he requires. When did the ancestors of the Hawaiian nation relapse into a state of heathenism? The only answer is, from time immemorial. The most ancient tradition bears no mark of a better state. According to tradition, their idol worship or

Time of relapse into a state of heathenism.

tabu system was in force as early as the reign of their first kings; and its origin is imputed to the vilest and fiercest passions. It is represented as a price paid to the gods for license to commit crime—a characteristic common to pagan nations the world over. All their traditions, however remote, bear the impress of degradation, pollution, and blood.

For many generations, then, or farther back than tradition can trace, they had been sinking deeper and deeper in all that hardens the heart to deeds of cruelty, and in all that degrades and brutalizes both the body and the soul. Like a sinking weight, they had sunk lower and lower; and like a malignant disease, their case had become more and more inveterate. The state of heathen society cannot, from the nature of the case, be stationary. It is even *worse* now than when described by the Apostle Paul. Who can measure the immense depths to which for ages sinking the degraded islanders had sunk, and to which Satan, in his undisturbed efforts for many centuries, had succeeded in reducing them. And how immense the multitude who sunk to a cheerless grave and

Tradition of ships seen from the Islands.

to a dark eternity before the light of the gospel beamed upon them!

At length it pleased God, for high and benevolent purposes, as later history shows, that the Hawaiian Islands should come to the knowledge of civilized nations. Tradition speaks of several ships seen from the islands before their discovery by Captain Cook; and it speaks of some wrecked there before that time. The following is a tradition of this kind:

In the reign of Kealiiokaloa, king of Hawaii, a vessel was wrecked at Pale in the district of Keei. The captain and his sister gained the shore. They sat down upon the beach, and seemed to be overwhelmed with sorrow. They remained sitting upon the beach for a long time, with their heads bowed down with grief. Therefore the name of that place is called *Kulou* (bowing down) till the present day. At night-fall, the people of the place received them into their houses, and offered them their usual food; but the strangers made signs of refusal. They then offered the bread fruit and the banana, which they received with joy. They

soon became habituated to the islands, and mingled with the native population.

The earliest hint to Europeans of such a group as the Sandwich Islands, seems to have been somewhat as follows: It is said, in a work of authority, that, thirty-seven years before the arrival of Captain Cook, a Manila vessel was captured by Lord Anson, and that on board that vessel Lord Anson found a chart on which some islands were newly marked of the latitude and longitude of the Hawaiian Islands, and called by a Spanish name.

But the islands were never considered as discovered, till the arrival of Captain Cook at Kauai, one of the leeward islands of the group, in the year 1778.

I shall give some account here of the visit of Captain Cook, with the design of developing the utter ignorance, the entire destitution, and deep degradation of the islanders; and of exhibiting, to some extent, the influence of foreigners. Facts incidentally brought to light by a historical narrative, have more force with us than direct assertions; and facts in regard to one heathen

people throw light on the state of the whole pagan world.

The first island of the group discovered by Captain Cook was Kauai, and the place of his anchorage was at Waimea. The ship anchored in the night, and in the morning, when the natives on shore saw the strange sight, they were filled with amazement and wild conjecture. At the first sight they called it *moku*, (island,) and that is their name for a ship to the present day. And then, as they gazed at a distance at its towering masts and branching spars, one exclaimed: It is a forest that has moved out into the sea.

The chiefs commanded some of their men to go in canoes, and ascertain what this wonderful thing might be. They approached so near as to survey the different parts of the ship and the men on board, and returned with the most eloquent and wild description. They spoke of the foreigners with the utmost wonder and amazement—of the whiteness of their skin, the appearance of their eyes, the fitting of their apparel, the shape of their hats, and the unintelligible charac

ter of their language. But this was but the beginning of their wonder. The succeeding night there was a discharge of cannon on board, and a display of fireworks. The people were filled with confusion and terror, concluded that the foreigners were superior beings, called the captain a god, and, on account of the fireworks, gave him the name of Lono, the god of the volcano. Ever since, even to the present day, Lono is the common appellation of Captain Cook throughout the islands. So utterly rude at that time were all the notions of the ignorant Hawaiians.

An impression of wonder and of dread having been made, Captain Cook and his men found little difficulty in having such intercourse with the people as they chose. In regard to that intercourse, it was marked, as the world would say, with kindness and humanity. But it cannot be concealed that here and at this time was dug the grave of the Hawaiian nation. Sin and death were the first commodities imported to the Sandwich Islands. As though their former ruin were not sufficient, Christian nations super-

added a deadlier evil. That evil is sweeping the population to the grave with amazing rapidity. And it is yet to be seen whether the influence of Christianity on the rising race shall stay that desolation.

Kauai was the only island discovered by Captain Cook on his first visit. He sailed thence to the north-west coast of America. In November following he returned, and fell in with other islands of the group. Early in the morning his ship was seen off the eastern shore of Maui. As it approached, the people gazed with immense curiosity. They noticed with great particularity its masts, its sails, and every part of the ship. But what struck them with peculiar awe and dread were its many yawning port-holes, for they had heard from Kauai, that from these openings issued smoke, fire, and a noise like thunder.

A messenger had previously arrived in a canoe from Kauai, the island first visited by Captain Cook, and had given a description of the foreigners and of their ship. The account he gave, as handed down by tradition, shows the wildness of their first impress-

Wild notions.

ions, the rudeness of all their notions, and their entire and deep ignorance.

The people inquired of the messenger respecting the strangers. He replied, (as tradition says, with grains of exaggeration no doubt,) "The men are white—their skin is loose and folding," (*mistaking their garments for their skin, as they themselves in their utter poverty and ignorance of civilized manners had no conception of a well-fitted garment,*) "their heads are strangely shaped," (mistaking at a distance their hats for their heads, as they in their rude condition had no idea of such a covering)—"they are gods, gods of the volcanoe, for fire and smoke issue from their mouths," (a mistake gathered at a distant view from the smoking of cigars)—"they have doors in the sides of their bodies," (mistaking their pockets for openings into their bodies,) "into these openings they thrust their hands, and take thence many valuable things—their bodies are full of treasure." Then he spoke of the unintelligible language of the foreigners, and gave a terrific account of the discharge

of cannon and the display of fire-works, which had been exhibited at Kauai.

This account, so full of wonder, was spread throughout the islands with great rapidity. I give it here to show their utter ignorance of civilized life. The report had spread abroad; and on the return of Captain Cook, both chiefs and people were disposed to receive him as a god.

Captain Cook proceeded from Maui to the large island of Hawaii. As he approached the island, some of the natives ventured off in canoes, and gazed at the ship at a distance. They saw the strangers eating something red, and pronounced it the raw flesh of men; they saw fire about their mouths, and supposed it, as they had heard, to issue from within their bodies. They returned to the shore, and reported that the men on board were gods—gods of the volcanoe. That which they supposed to be the raw flesh of men, was the red core of the water mellon, brought from Monterei, to which they were then entire strangers; and the fire, of course, was from cigars.

Captain Cook, after passing around the

island, anchored at Kealakeakua. The week that he arrived was with them a sacred week; and, according to custom, no canoe could be launched without the penalty of death. But when the natives saw the ship of Captain Cook coming to anchor, they concluded that if the gods sailed during the sacred week, it was proper for them to do the same, and immediately launched their canoes.

How unbounded the influence of foreign visitors upon the ignorant inhabitants of the Pacific! If the thousands of our countrymen who visit that ocean were actuated by the pure principles of the religion of Jesus, how immense the good they might accomplish! But, alas! how few visitors to the western hemisphere are actuated by such principles!

Captain Cook allowed himself to be worshipped as a god. The people of Kealakeakua declined trading with him, and loaded his ship freely with the best productions of the island. The priests approached him in a crouching attitude, uttering prayers, and exhibiting all the formalities of wor

ship. When he went on shore, most of the people fled for fear of him and others bowed down before him, with solemn reverence. He was conducted to the house of the gods, and into the sacred enclosure, and received there the highest homage. In view of this fact, and of the death of Captain Cook, which speedily ensued, who can fail being admonished to give to God at all times, and even among barbarous tribes, the glory which is his due? Captain Cook might have directed the rude and ignorant natives to the great Jehovah, instead of receiving divine homage himself. If he had done so, it would have been less painful to contemplate his death.

I shall speak here of the *death of Captain Cook* as it developes some traits of the heathen character, and the influence under which the heathen suffer from foreign intercourse.

After Captain Cook had thoroughly recruited his ship, he put out to sea; but after a day's sail, he found that one of his masts was defective, and returned to refit it. On his return the people were friendly,

but not so cordial as before. An uneasiness existed in the minds of the natives, from the loss of provisions, bestowed without compensation, and on account of the alienation of their wives, occasioned by the protracted stay of the ship's crew. There was then a sensitiveness which bordered on hostility, and needed only a fit occasion to become so.

Some men of Captain Cook used violence to the canoe of a certain young chief, whose name was Palea. A skirmish ensued, and Palea was struck with the paddle of a canoe, and levelled with the ground.

Soon after, Palea stole a boat from Captain Cook's ship. The theft is imputed to revenge.

Captain Cook commanded Kalaniopuu, the king of the island, to make search for the boat, and restore it. The king could not restore it, for the natives had already broken it in pieces to obtain the nails, which were to them the articles of the greatest value.

Captain Cook came on shore with armed men to take the king on board, and to keep

him there as security till the boat should be restored.

In the mean time a canoe came from an adjoining district, and passed near the ship. In the canoe were two chiefs of some rank, Kekuhaupio and Kalimu. From some misunderstanding, not distinctly known, the canoe was fired upon from the ship, and Kalimu was killed. Kekuhaupio made the greatest speed till he reached the place of the king, where Captain Cook also was, and communicated the intelligence of the death of the chief. The attendants of the king were enraged, and showed signs of hostility; but were restrained by the thought that Captain Cook was a god. At that instant a warrior, with a spear in his hand, approached Captain Cook, but not in a hostile attitude. But Captain Cook, from the enraged appearance of the multitude, was suspicious of him, and fired upon him with his pistol. Then followed a scene of confusion, and in the midst of it Captain Cook struck a certain chief with his sword, whose name was Kalaimanokahoowaha. The chief instinctively seized Captain Cook

The body of Captain Cook.

with a strong hand, designing merely to hold him, and not to take his life; for he supposed him to be a god. Captain Cook struggled to free himself from the grasp, and was thrown upon the earth. As he fell, he uttered a groan, and the people immediately exclaimed, "He groans—he is not a god,"—and instantly slew him. Such was the melancholy death of Captain Cook.

Immediately the men in the boat fired upon the crowd. They had refrained before for fear of killing their captain. Many of the natives were killed. In vain did the ignorant natives hold up their frail leaf mats to ward off the bullets.

The body of Captain Cook was carried into the interior of the island, the bones secured according to their custom, and the flesh burnt in the fire. The heart, liver, &c., of Captain Cook were stolen and eaten by some hungry children, who mistook them in the night for the inwards of a dog. The names of the children were Kupa, Mohoole, and Kaiwikokoole. They are now aged men, and reside within a few miles of the station of Lahaina. Some of the bones of

Sandal wood.

Captain Cook were sent on board his ship, in compliance with the urgent demands of the officers; and some were kept by the priests as objects of worship.

For several years after this melancholy event no ship visited the islands. The opinion was abroad that the inhabitants were exceedingly treacherous and bloody. At length, in the reign of Kamehameha, a ship arrived, and carried away an impression very different from that which formerly existed. After that the visits of ships were frequent. But, to our reproach it must be recorded, that it was no benevolent motive which sent thither our shipping, but the love of money. The sandal wood was found there. Immortal souls had been found before, but they presented no motive to our enterprise. Sandal wood was discovered, and our ships were soon on the wing. Vast quantities of that article were obtained for mere trifles—carried to Canton, and sold for a high price, where it is used—the larger sticks made into fancy articles of furniture, and the smaller pieces burnt as incense to the gods.

Influence of early visitors.

Here I cannot but notice, chilling and soul-sickening as it may be, the *moral influence of early visitors upon the islanders.* Men of traffic were frequent in their visits to the Sandwich Islands for more than 40 years before the messengers of Christ arrived there. The children of this world are more forward in enterprise than the children of light. Scarcely a speck exists on the broad ocean, or a nook or corner of either continent, that has not been explored, and frequently visited for purposes of traffic. The love of gain had sent many a ship to the Sandwich Islands, and thousands of our scheming inhabitants, before the heralds of salvation reached those shores. And what was the influence of men of traffic on the ignorant inhabitants? Precisely the same which is even now exerted on many an island of the Pacific. It is a proverb with seamen, that when they pass Cape Horn they hang up their consciences there till their return. There is too much truth in this remark. *There are worthy exceptions;* but to a painful extent the influence of seamen in the Pacific is vastly ruinous.

At the present time there is a check to this influence. There are now islands in the Pacific, the Sandwich Islands among the rest, where such a number of Americans and Englishmen reside of moral and religious character, as to create a public sentiment, and form a link of communication with Christian countries. Formerly there was no such restraint. At the present time even, there is no such restraint at thousands of islands in the Pacific ocean. Where there is no one but God to look down and record, there is but little restraint from iniquity; for it remains as true in regard to men now as when the Bible was written, that there is no fear of God before their eyes. Shameful and horrid scenes are acted now under the light of God's sun at places far off. They were acted formerly at the Sandwich Islands. I shall not attempt to exhibit that conduct, and to portray those scenes. Neither your feelings nor mine would allow of it. I will merely state a few things, leaving the full exposure for the day of judgment.

I notice then, that the choicest produc-

tions of the islands were purchased for mere trifles—the price of a large hog, for instance, was a few inches of rusty iron hoop, which the destitute natives formed into a sort of adz.

Again, among the prominent articles of trade were guns, swords, and other instruments of death. But, worst of all, large quantities of ardent spirits were sold among them, which involved the king, chiefs, and people in habits of intemperance.

Then, again, many ships, from the time of their arrival till the time of their sailing, were crowded with naked inhabitants of both sexes, and presented a scene to which it is scarcely possible even to allude.

But, another crime, still more horrid if possible, must be mentioned, of which the following instance may convey some idea. It shows the fact that the ignorant, naked, and degraded islanders were scarcely regarded as human beings.

A vessel anchored at Honuaula, on the Island of Maui, the island of my present location. I forbear to give the name of the vessel, though it is recorded in Hawaiian

A horrid incident.

history. At night a boat attached to the stern of the vessel was stolen, in which a sailor was sleeping. The sailor was killed, and the boat broken in pieces for the purpose of obtaining the nails. The persons engaged in this affair resided at an adjoining village called Olualu. The captain took his anchor, and removed to a position near the village. The captain feigned to be friendly, and the people came off to trade as usual; but were required to approach on one side only of the vessel. Soon a large crowd of canoes, filled with men and women, were collected, entirely unsuspicious of any evil,—when suddenly a number of cannon were fired upon them, and the waves covered with the dead and the dying. The vessel sailed. The dead bodies were collected; and, as the natives say, were so many as to make a large pile upon the sea-shore.

Another instance of the same kind occurred a few years since at the Washington Islands; and another at a group of islands farther west. How many such scenes

have occurred we leave for God's faithful register to develope.

Under all these evils, unchecked and unmitigated, the Sandwich Islanders suffered, till the word of God reached their shores. During the intercourse of forty years with multitudes from Christian lands, what did they learn? They gained no knowledge of God, or of the way of life. But, as if the guilt and ruin of a heathen state were not sufficient, new modes of crime and new modes of accelerated destruction were introduced from Christian countries!

CHAPTER II.

EARLY HISTORY CONTINUED.

Vancouver's visit.

SOME ships that visited the islands exerted, on the whole, a good influence. Among these I may perhaps name the ship of discovery under the command of Vancouver.

VANCOUVER visited the islands three several times, in 1792, '93, and '94. Kamehameha was then king. Vancouver had much intercourse with him, and with his subordinate chiefs. That intercourse was characterized with friendship and good feeling. He refused to sell guns and powder to the people, and gave the king much wholesome advice. He seemed interested in the islands, and sought their prosperity and improvement. He introduced many things that were useful. He brought cattle from the coast of California, and made them a present to Kamehameha. The cattle were preserved with care, and at length

suffered to run wild on Mauna Kea. They now range in immense droves, are taken in the Spanish mode with the *lassos*, and killed by hundreds merely for their hides.

On account of the friendly behavior of Vancouver, Kamehameha said to him:—"When you return to Great Britain, say to your king, take care of us." This expression has been interpreted as a surrender of the islands to British authority. But protection merely was the idea in the mind of Kamehameha.

During the visits of Vancouver a very unhappy incident took place, which should teach us wisdom in our intercourse with barbarous nations. The vessel employed as tender to Vancouver's ship visited Oahu, to obtain a supply of fresh water. The captain and astronomer of the tender went on shore, and were killed by the natives. The circumstances are not distinctly known. Some months after, Vancouver visited Oahu, and demanded the murderers of his men. The chiefs were unable to obtain them. Vancouver still continued his demand. The chiefs were greatly terrified, and

took three innocent men, as they now fully confess, and presented them before Vancouver as the murderers. They were stoned to death in his presence. I mention this fact to show the injudiciousness of urging barbarous chiefs, in such a case, to a point of extremity.

Though the conduct of Vancouver was marked with kindness and generosity, yet truth demands that something more should be said.

He, like others, countenanced the practice of giving a few inches of rusty iron hoop as a compensation for the best productions of the islands, and the most arduous services of the natives. Neither can we record his name, nor that of Captain Cook, as standing pure and aloof from the fearful work in which their men were engaged,—of spreading about them degrading evils and a desolating curse.

If the most kind, honorable, and respected visitors thus countenanced iniquity, what think you has been the influence of the mass of seamen on the degraded heathen? The degraded heathen, I say; for the

Cask of N. E. Rum.

influence exerted at the Sandwich Islands is substantially the same as that exerted upon barbarous nations the world over. O! if the shores of Africa, of Asia, of the unnumbered isles, and of our own north-western wilderness could speak, how fearful and black the array of crime they would reveal, and how deep and inexpressible the notes of woe! The improvements in navigation and the facilities of commerce are bringing Europeans in close contact with every heathen people, with the whole array of deadly evils of which I have made mention in regard to the Sandwich Islands. As things now are, Satan has a thousand missionaries in the field where Jesus Christ has one. Evil influences are continually going out from among us to heathen lands, and the extent of those influences eternity will reveal.

When some of our exploring missionaries arrived at the head of the Black Sea, where no foreign vessel was allowed by law to approach, the first thing which attracted their attention was a cask marked N. E. Rum.

A fact from the President's message.

I noticed that in the message of President Van Buren, it is said that the Russian government has refused to renew a stipulation by which our ships were allowed to have free access to their ports on the N. W. coast, —and entirely on the ground that our ships have carried thither scarcely any thing else but fire-arms and ardent spirits.— What a deep reproach to us, that a nation like the Russian should forbid us to enter their ports, because of the moral evils we disseminate!

This pestilential and deadly influence was exerted upon the Sandwich Islanders without any alleviation, for the long period of 40 years before the introduction of Christianity. For many, very many long years, among the thousands who visited them, there was no herald of salvation; and among the many commodities brought to their shores, there was any thing to be found but the bread of life. The river of intemperance was made to run through the land, and, connected with the curse of infamous dissipation, made quick work in numbering the unwary people for the grave.

Decrease of population.

This remark leads me to another topic, the *decrease of population.* Captain Cook estimated the population at 400,000. Other early visitors confirmed this estimate. It probably was somewhat too high; but tradition, and the very appearance of the islands, show that the population in years past was far greater than at present. The present population of the islands is not above 130,000. Facts, carefully gathered the last 4 years show a rapid decrease of population. For this decrease many causes may be assigned, such as, first, an extensive war, which raged about the time of Vancouver's visit; then the plague, which swept over the islands soon after; also infanticide, oppression of the government, and things of a like kind. But most of these causes have ceased to exist, and the depopulation still goes on. There is, then, another cause,—a cause still operating; and what is it? It is that to which we have already alluded—not the contact of savages with civilization, as some assert, but the known stamp of God on a prevailing vice. At Rarotonga, an island shut out by its coral reefs from foreign

shipping, the population is increasing, whilst Christianity and civilization are rapidly advancing. It is this latter cause, then, that is mowing down heathen nations at so fearful a rate. Nations, I say; for, so far as facts have been gathered, almost every barbarous nation is rapidly decreasing. The dissemination of evils from Christian lands is laying the earth waste. And the guilt of such havoc, who can estimate? And the reputation of sweeping the earth of its population, and glutting the pit of hell! O! who can envy it, but the arch-fiend himself! It would seem that even Satan would be more than satisfied with the immense desolation we are spreading in every heathen land. O! when will the redeeming influence of the gospel of Jesus begin to keep pace with the ruin we are spreading! When will the number of heathen souls, we save instrumentally, equal the number of those that we destroy! O, when shall it once be! that we shall go into all the earth, and visit every creature, not to destroy mankind, but to preach the gospel! When shall we cease to add and superadd crimes and

curses to those already existing among the barbarous and degraded! Is not their present condition, without any aggravating causes, sufficiently gloomy and appalling?

And here let us capitulate a little the evils of their state, as they are incidentally developed in this brief narrative. We find them destitute, ignorant, wild, beastly, and degraded—inconceivably so. The degradation, physical, mental, and moral, is so deep, that it takes time—it takes years, in any good measure to explore it. I had some sense of the degradation of the heathen the first year of my residence among them, but the whole period of seven years did not serve to reach, in conception, the immense —the fathomless depth. The longer one lives among the heathen, the more fully does he realize the ignorance, the vileness, and the abominations of the horrible pit in which they are sunk.

But this statement is general. I wish I could portray in detail a little of their destitution and degradation.

A native goes to the forest, and with the aid of fire and a stone axe succeeds in pro-

Destitution described.

curing some poles. He brings them home on his shoulder, erects them in the earth, and covers them with leaves or grass. He leaves an opening for a door, and another for a window, and strews the interior with grass and a rude mat, which serves every purpose, for floor, table, bed and chairs. The inmates of the little hut, (for in their chaotic state they could not be called a family)—the transient and changing inmates, perhaps 5 or 6 in number, of all ages and of both sexes, with a mere apology for clothing, crowd around one calabash, eat *poi* from it with their fingers, and then with or without a *tapa* for a covering, and a smooth stone of the beach or a block of wood for a pillow, lounge and sleep on the same mat.

I cannot stop to describe all their destitution, but a word or two may assist your imagination. Look, then, at another herd, (for I cannot call them a family.) Their dwelling is a cave, the damp earth their floor, and the solid rock their covering. A small excavation in the centre is their fire-place and their oven, and their food

Description of a poor man.

the roots of the forest. I never saw a poor man till I visited the Sandwich Islands, and, as much improved as the inhabitants now are, there remain too many exhibitions of the destitution and loathsomeness of their former condition.

But then they were not only destitute and degraded, but they were covered with blood and black with crime. Idolatry reigned with all its abominations—its frantic rage and horrid exhibition of bleeding human sacrifices. They were guilty, too, of all the crimes enumerated by the Apostle Paul—they were even murderers of children and murderers of parents.

But these expressions, I am aware, are familiar to you, and have in a great measure lost their force. It is an alarming tendency of our nature to become shockingly familiar with such facts.

Waiving them, then, take another view. To the heathen the book of nature is a sealed book. Where the word of God is not, the works of God fail either to excite admiration or impart instruction. The Sandwich Islands presents some of the sublimest

scenery on earth, but to an ignorant native—to the great mass of the people in entire heathenism it has no meaning. As one crested billow after another of the heaving ocean rolls in and dashes upon the unyielding rocks of an iron-bound coast, which seems to say, 'Hitherto shalt thou come and no farther,' the low-minded heathen is merely thinking of the shell fish on the shore. As he looks up to the everlasting mountains, girt with clouds and capped with snow, he betrays no emotion. As he climbs a towering cliff, looks down a yawning precipice, or abroad upon a forest of deep ravines, immense rocks and spiral mountains thrown together in the utmost wildness and confusion by the might of God's volcanoes, he is only thinking of some roots in the wilderness that may be good for food.

I remember standing in a deep-shaded ravine, and gazing with intense rapture at a beautiful waterfall. The stream, as it came over the precipice, seemed to be of considerable size, but the height of the fall was so great that none of it reached the bottom. As it rushes over it is a stream, in the fall it be-

Insensibility to scenes of majesty, awe, and terror.

comes foam—then mist, and soon becomes so light as to ascend again to the side of the mountain, adorned and enriched by the colors of the rainbow. But my attendants would have enjoyed infinitely more a calabash of *poi* or a raw fish. Instead of reaping delight from the beauties and sublimities of nature, the heathen choose low, wild, and grovelling sports—too low and vile to be mentioned; or place the perfection of happiness in gluttony and lounging.

Neither is it to the beauties and sublimities of nature alone that the entirely uneducated heathen show an unmeaning gaze and cold insensibility. Scenes of majestic awe and terror make but little impression upon their minds. I remember a scene of terrific grandeur,—it is as fresh and distinct as though it occurred but yesterday. I was then at Hilo, the nearest station to the volcano of Kilauea. In the after-part of the day we experienced several earthquakes, and about six o'clock we felt a shock so severe as induced us to leave our house for the night. The trembling, heaving, rocking, and undulating movements of the con-

vulsed earth, produced sensations that are altogether indescribable. The foundations underneath us seemed to be uncertain and treacherous. But, to add immeasurably to the awe and grandeur, the whole heavens, in the direction of the volcano, were intensely lighted. It seemed like billow upon billow of flaming fire rolling through the whole arch of heaven. Though at the distance of 40 miles, the light was sufficient to convert night into day. The heavens on fire above us, and the earth treacherous beneath our feet, was a scene too awful and majestic to be enjoyed. The eruption continued during the night and the following day. The third day, when all seemed to be quiet and still, we resolved to visit the volcano, and see the effects of such immense and terrific action. Our company consisted of Mr. Green, myself, and our wives. When we arrived within several miles of the volcano we found the earth broken into deep chasms; and when we came within a half mile perhaps of the crater, we found that the earth for that distance around had sunk about 18 inches, and from there on to the crater's edge

the ground was so rent into chasms as to be almost impassable. As we came upon the immediate edge of the crater, which is nearly 7 miles in circumference, and looked down the giddy depth of 800 or a thousand feet, we judged that this tremendous depth and immense area had been filled with boiling lava; that in the rollings and tossings of the mighty convulsion, the lava had been thrown out in huge waves on every side, until, by some shock, a chasm was rent in one side of the crater, through which it appeared the immense mass had disgorged itself into the ocean. The almost fathomless abyss was now empty, presenting only a raging lake of fire at the very bottom. We erected a little hut, or rather a screen from the wind, on the edge of the crater, and spent most of the night in gazing at its majestic and impressive scene. If the writers of the New Testament had stood where we stood, when describing the prison of Hell, and taken their representation from what we actually saw, they would not have materially altered a single feature of their description. There was an abyss almost fathomless, enclosed

by dark, ragged, and everlasting rock—a lake of fire below, rolling and tossing, and dashing against its black and gloomy ledges, and the suffocating smoke of fire and brimstone ascending up unceasingly in immense volumes. No pious visitor has gazed at the scene without recognizing fully the Bible picture of the pit of Hell. My eyes were fixed upon the exhibition before me, and I stood mute and trembling under a sense never before so fully realized of the power, the majesty, and terror of Almighty God—the resources of his wrath, and the untold horrors of the finally impenitent.

But how, think you, were our native attendants affected by such a scene? Utterly regardless and unimpressed, they were only careful about their supper, chatted about their fish, and then stretched themselves upon their mats to sleep for the night. I repeat the remark: The book of nature to the heathen is a sealed book. They are equally insensible to the beauties, the sublimities, and awful terror of God's works. During a certain eruption, as stated by Mr. Ellis, one of the rents or chasms made by it

emitting sulphurous smoke and flame, ran directly through the floorless and thatched hut of a native living at Kaimu. All the notice he took of it was merely to remove his sleeping mat a little distant from the chasm, and compose himself again to his slumbers. A stupid insensibility to every elevated idea and every elevated emotion is a trait of heathenism. If you wish to awaken their attention, present a calabash of poi, a raw fish —or call them to some low, grovelling, and sensual sport. To them the perfection of enjoyment is fulness of bread and abundance of idleness—sleep by night, lounging by day, filthy songs and sensual sports. O, how lost were they to all that elevates the immortal soul! In vain did God lavish upon the Sandwich Islands every beauty, every sublime prospect, and every exhibition of awful grandeur; in vain—utterly in vain, till the book of revelation was brought in as a key to the book of nature.

Notice another fact. With a mild and salubrious climate—with a soil adapted to all the tropical productions—with good harbors and abundance of water power—with

Extreme poverty amidst the richest gifts of God.

almost every natural resource, and no winter to provide for; still the people were in the very lowest depths of poverty—compared with whom our poor men are rich. Utterly destitute were they of knowledge and skill to apply to advantage their muscular force, and bring into use the rich resources of their favored islands.

"In vain with lavish kindness,
The gifts of God were strown."

They were at the farthest remove possible from intelligence, industry, skill, and enterprize; for these characterestics, however much it may be denied, flourish only under the genial and energetic influence of the religion of Jesus. Look over the world, consider facts. They are stubborn, and there is no evading the inference.

The heathen, too, were reckless of life. Where there are but faint ideas of a future state, the loss of life is lowly estimated. It is so with barbarians the world over. It was so also with the infidels of France. And it is so in our own country, just in proportion as infidelity and barbarism prevail.

What, now, is the sum of what I have

said? The heathen are reckless of life, extremely poor from mere degradation of intellect; stupid to all that is lovely, grand, and awful in the works of God; low, naked, filthy, vile and sensual; covered with every abomination and stained with blood—in short, exhibiting fully the graphic character long since given by the Apostle Paul. Then, superadd to all this the deadly evils introduced from Christian lands during an intercourse of 40 years, and you will place them in the position in which they were found by the first missionaries who arrived among them.

How immense the distance up from heathenism to Christianity! Who can conceive of it? Look down, if your sight can bear the giddy depth, low *down* into the deep pit of mire and heathen pollution, and then *up* to the eminence of a true child of God, and measure, if you can, the distance. Do this, and then you will have some due conception of the *divine power of the Gospel of Jesus;* for it alone can reach this depth of ruin. It reaches down, takes the feet of the beastly heathen out of the miry clay, raises him up to the dignity of angels, and



places him safe, glorious, pure, and happy on the firm and golden pavement of heaven.

There is something noble in the thought of being instrumental in elevating those who are sunk so low! Oh, how the Archangel Gabriel would delight in such a work. I mistake his character if he would not glory in it as a work the most noble and most truly sublime. If the word of reconciliation were committed to angels, where, think you, would Gabriel wing his way? to London or to Greenland? to New-York or to New Holland? Which would be the sublimest trophy of the grace of God, and the brightest gem in the diadem of Jesus, a soul saved from the midst of intelligence and refinement, or a soul rescued from the depths of heathenism—dug up, as it were, from mire and filth—purified, elevated, refined, and made holy? If Gabriel then should strive to place the brightest jewel in the crown of Jesus, would he not dive at once down to the depths of heathen degradation, and bring it up from thence? May God give us this spirit, that the lower men are sunk, the more readily we shall toil and labor to be the instruments of their salvation.

CHAPTER III.

INTRODUCTION OF CHRISTIANITY.

God prepared the way.

THE picture thus far has been dark. Let us now turn our eyes to the cheerful dawn of heavenly light. And as we trace the introduction and progress of Christianity in the islands, we shall be forced to exclaim, in the language of strong emotion, '*What hath God wrought!*'

This exclamation was scarcely more appropriate to the nation of Israel than to the people of the Sandwich Islands. The work at the Sandwich Islands has been emphatically the work of God—marked by his timely and special providences. God *prepared the way* for the heralds of salvation before their arrival.

The first step of preparation was to unite the group of islands under one government.

And in doing this, he made use of an interesting young chief by the name of Kamehameha. This chief was rarely endowed with physical strength, mental energy, and a mild disposition. He seemed to be raised up by divine providence to accomplish this very important purpose—to prepare the way, in part, for the introduction of Christianity. He was a chief of low rank, and had possession only of a single district of Hawaii. In self-defence, rather than from a warlike spirit, he was drawn into a series of battles, first with the chiefs of his own island, and then with the chiefs of the other islands; in all of which he was uniformly victorious, and which eventuated in bringing the whole group of islands under his sovereign control. Many of these wars were bloody beyond description, being fought with savage instruments, and showing no mercy. The identical spear used by Kamehameha in these wars is now in my possession. It is of wood—about 16 feet in length, and was horribly barbed with sharks' teeth. After the battle at Wailuku, the brook of Iao was said to have

been stopped by the dead bodies that were thrown into it. In the progress of these various struggles, Kahekili, the king of Oahu, sent word to Kamehameha, saying, 'Wait till the black *tapa* covers me, and then my kingdom shall be yours.' This request Kamehameha respected. Kaumualii, the king of Kauai, voluntarily surrendered his island, but Kamehameha nobly restored it. Thus the many independent clans, which presented before an uninterrupted scene of jealousy, discord, and war, were united by by Kamehameha, and mostly in self-defence, under one government; and through his sagacity, energy, and unbounded authority, were kept in subjection and at peace during the whole period of his reign. For a heathen, Kamehameha was an excellent ruler, combining with great energy and decision of character, a mild and humane disposition. In a time of famine, rather than oppress his people, he planted food with his own hands. He was one of the few exceptions that exist, even among the heathen, of native shrewdness and energy of mind, and some noble traits of character.

Obookiah.

If the system of independent clans had continued, it would have presented a very formidable embarrassment to the introduction of the gospel. On the other hand, nothing could have been more favorable to the reception and propagation of the gospel throughout the whole group of islands than their union under one government, and the subjection and peace which prevailed. The hand of God was in this event. No one can doubt it.

At the same time too, Providence directed to our shores some Hawaiian youth, as Opukahaia, (Obookiah,) Hopu, and others; and awakened in Christians the thought of sending to those islands the gospel of Jesus. Look at Opukahaia, (Obookiah,) sitting down and weeping on the threshold of the College buildings at New-Haven, till taken under the care of a Dwight and a Samuel J. Mills. Follow him through his interesting but short history, and observe the feelings awakened by him in behalf of his countrymen, and then call to mind the events at the same time transpiring at the islands, and

you cannot fail to be convinced of the direct movements of an unseen hand.

Kamehameha was not spared to welcome to his shores the heralds of salvation. The church was too dilatory in her movements. Before the messengers of mercy arrived, he had sunk, in his heathenism, to a dark and cheerless grave. O, who can count the millions and hundreds of millions of precious souls that are lost through the tardiness of the church!

During the sickness of Kamehameha, the priests, according to the prevalent custom, proposed to offer human sacrifices to the gods for his recovery; but, from the kindness of his disposition, or from some light that he might have gained from foreigners, he would not admit of it. At his death several persons offered to die with him, but were withheld by their friends. He was supposed, according to the prevalent superstition, to have been destroyed by sorcery, or, as they express it, *prayed to death* by his foes. They scarcely admitted that any person died from natural causes. They,

The manner in which Heathen mourn for the dead.

therefore, burnt the flesh of Kamehameha, as a means of destroying the sorcerers.

His death, as was the custom on the death of chiefs, was succeeded by hideous wailings, day after day and night after night, throughout the whole group of islands.

This wailing, uttered as it is with a deep and tremulous voice, and proceeding from a thousand dwellings, at the dead of night is mournful beyond description. As you stand and listen to it, it strikes the soul with deep dread and peculiar horror. And the people not only wailed, but shaved their heads, burnt their bodies with sharp-pointed sticks, and knocked out their front teeth. But this was not all. According to custom, all law was suspended, and all restraint taken away. On such an occasion it was made a virtue to commit crime. He who should produce the most confusion, distress, and disorder, was considered as paying the greatest respect to his deceased king. Theft, rapine, and murder were let loose, to spread far and wide as much havoc as possible. The people, of all ages and both

sexes, threw off all covering and all restraint; and the combination of discord, wailing, self-torture, robbery, licentiousness, and murder, formed the full ingredients of a temporary hell. This is the way in which the heathen mourn for the dead. And in view of it, when contrasted with christian mourning, O! what tongue can tell how much we are indebted to the religion of Jesus!

The bones of Kamehameha were kept for a while, and then concealed; and no one but the person who concealed them knows where they are to the present day. This was done as a token of respect. It was a proverb with the people that the bones of a cruel king could not be concealed. They would make the bones of such a king into arrows and fish-hooks, and whilst using them, load them with curses.

The kingdom of Kamehameha descended unimpaired to his son Liholiho, who recognized Kaahumanu, the favorite wife of Kamehameha, as his prime agent. Liholiho was brought forward in gaudy array; and in the presence of his subordinate chiefs,

The kingdom descends to Liholiho.

Kaahumanu thus addressed him: "Most excellent king, I now declare unto you your inheritance from your father; here are your chiefs—here are your soldiers—here are your guns—and here are your lands; but I also must partake with you in the administration." To this Liholiho assented.

Soon after his accession to the crown, an event took place which has no parallel in the history of the world. When Isaiah wrote, he could exclaim, in the language of strong negation, "Hath a nation changed her gods!" Now, it may be said that the Sandwich Island nation demolished in a day her whole system of idol worship.

The motives which led to it, so far as they can be gathered, are something as follows:

Their idol worship was connected with the *tabu* system—or a system of restrictions and prohibitions. This connection was so intimate, that the one could not be given up without the other. The prohibitions were very numerous, and very grievous to be borne. They extended to sacred days, sa-

cred places, sacred persons, and sacred things; and the least failure to observe them was punished with death. A prohibition, which weighed as heavily as any other was that in regard to eating, and was the first to be violated. A husband could on no occasion eat with his wife, except on penalty of death. Women were prohibited, on penalty of death, from many of the choicest kinds of meat, food, fruit and fish. These prohibitions extended to female chiefs as well as to women of low rank. Many of the highest chiefs of the nation were females, and they, especially, felt burdened and uneasy. They did not fear being killed by the priests, for they were chiefs; but the priests, all along, had made them believe, that if they violated any prohibition, they would be destroyed by the gods. This they began to doubt, for they saw foreigners living with impunity without any such observances. Besides, (a fact which shows the power of God to bring good out of evil,) ardent spirits had been introduced among them; and they often, when partially intoxicated, trampled heedlessly on

the prohibitions of their idolatrous system, and yet were not destroyed by the gods. The awful dread, therefore, which formerly existed, had in a measure subsided; and when no longer restrained by fear, the female chiefs were quite ready to throw off the burdens so long imposed upon them.

Keopuolani, the mother of the king, first violated the system, by eating with her youngest son. Other chiefs, when they saw no evil follow, were inclined to imitate her example. But the king was slow to yield. At length, however, he gave his assent, and then the work was done. The chiefs, as a body, trampled on all the unpleasant restraints which had been imposed upon them by their system of idolatry. In doing this they were aware that they threw off all allegiance to their gods, and treated them with contempt. They saw that they took the stand of open revolt. They immediately gave orders to the people that the *tabu* system should be disregarded, the idols committed to the flames, and the sacred temples demolished. Many of the people readily obeyed; but idolatry was too old

a system, and too firmly rooted, to be relinquished without a struggle.

A chief by the name of Keakuaokalani clung to idolatry, and firmly withstood all solicitations and all commands to relinquish it. The priests flocked about him, and encouraged him with the highest promises of favor from the gods, saying, the kingdom should be his, since he only stood faithful. A large body of the people, when they found that there was still a chief on the side of idolatry, flocked over to his standard. The king and chiefs used with him every means of a persuasive and conciliatory kind. Keopuolani and Hoapiri, chiefs nearly related to Keakuaokalani, were sent to try the force of argument and entreaty. Their entreaties were utterly vain, and they themselves escaped with the hazard of their lives. It was found necessary to resort to the open field of battle. The two armies, of about equal strength, and armed with horrid war-clubs, and barbed spears, met on the plain of Kuamoo. The question to be settled is the existence or abolition of idolatry. O, what an hour of

interest with such a question pending! The God of battles had the direction of events. Keakuaokalani was killed and his army subdued. Immediately the whole mass of the people made thorough work in demolishing their sacred inclosures and destroying their gods.

This unparalleled event did not result from the influence of Christianity, nor from any good motive; but it was an instance in which the wonder-working hand of God was displayed in overruling the basest appetites and the vilest passions of men, to accomplish his benevolent purposes. Opukahaia (Obookiah) had sent up many a prayer for his countrymen, which was remembered before God. A Samuel J. Mills, and other Christians of this land, had mingled their supplications with his. Our missionaries were on the ocean approaching the islands with devotement of soul, strong faith, and humble prayer; and followed by the earnest intercessions of a Worcester, an Evarts, and many a friend of the heavenly enterprise. Thus the idolatry of Hawaii was besieged by faith and prayer, and, like the walls of Jericho, crumbled and fell.

Arrival of the first missionaries.

The missionaries, with some Hawaiian youth, educated at Cornwall, arrive within sight of the islands. I can almost imagine that I see them standing upon the deck, and gazing at the snow-crested mountains as they first heave in sight. O, what sensations fill their souls! They bow their knees before the God of missions—thank him for his protection o'er the boisterous deep—and in view of the untried and perilous scenes in prospect, cast themselves entirely on the arm of his strength. The events that had taken place at the islands were entirely unknown to them—all to them was uncertainty, except that they had confidence in the protection and aid of the God of missions. Cheered and encouraged by a commitment of themselves to the great Jehovah, they arise from their knees, and still standing upon the deck, and gazing at the towering mountains, shaded forests and extended plains, unite in a song of deep-felt praise and holy courage, which they had composed for the occasion.

Soon the shore is distinctly in view, with its cultivated fields and clustering huts.—

Their feelings as they approach the Islands.

Then some specks are noticed on the waves, and as they approach, are seen to be canoes filled with men and women. The missionaries gaze upon these naked, tawny, and sun-burnt beings, and are amazed that human nature could be sunk so low. The sailors turn to the missionaries with an expression of countenance that seems to say 'You must return with us to America; you and your wives cannot live with these filthy, savage, and brutal beings—it is impossible.' But the missionaries had counted the cost; and as they now fix their eyes on these miserable objects, they see concealed, under their deep degradation, precious and immortal souls, destined to vie with Gabriel in intellectual power and moral feeling; and as they look upon their wretchedness and gloomy condition, their desire is increased to be the instruments of their salvation.

The inquiry is made, 'What is the state of the islands?' The answer is: 'LIHOLIHO IS KING—THE ISLANDS ARE AT PEACE—THE TABU SYSTEM IS NO MORE—THE GODS ARE DES-

TROYED, AND THE TEMPLES ARE DEMOLISHED.' O, what an hour was that! It were worth a voyage through five oceans, simply to experience the sensations of wonder, joy, and praise which our missionaries then felt.

This unprecedented revolution had taken place simply in answer to prayer. In effecting it, the all-wise God had made use of the base appetites and the vices of men. The nation was now without any religion, —and at this favorable moment the religion of Jesus was brought to their reception. If Christianity had not been introduced at this time, the people would have been in a worse condition than before; for even idolatry is better than atheism. God had the ordering of events, and all things were rightly timed.

The missionaries arrived at Kailua, March 30th, 1820, a short time only after the decisive battle, and near the field of the bloody engagement. The king and chiefs had not yet dispersed. The missionary company went on shore to see the chiefs, and ask permission to reside among them. A Cornwall

youth ran before, and inquired if the house of the chiefs was *tabu*, or prohibited. The answer was: 'It is not.' The missionaries entered, and the Cornwall youth introduced them by saying, 'These persons are the priests of the most high God, the maker of heaven and of earth.' The chiefs received the missionaries with respect, and heard their proposal, but declined giving an immediate answer. They remained in council several days, and whilst discussing the question before them, some foreigners, who had gained a residence there, advised them to send back the missionaries; and only one, it is believed, encouraged their reception. This was a time of immense interest with the missionaries, and they spent much time in prayer before God. They would have felt more solicitude had not the hand of God been already so remarkably displayed in opening the way before them. It was a time of deep feeling, for, in behalf of the Sandwich Islands, and as we look into the future, in behalf of Polynesia too, the glories of Christianity or the horrors of heathenism were held in a trembling balance. In

the event, notice again the favor of God. The chiefs concluded, notwithstanding the advice of many ill-minded foreigners, to permit the missionaries to reside among them.

The wives of the missionaries, as they first landed, were an immense curiosity to the people. They were the first white females they had seen. The people crowded about in great multitudes to gaze upon them, and exhibited the greatest eloquence and the most earnest gestures in describing their appearance and their dress. The people showed not only their curiosity and interest, but seemed kind and well pleased. The wives of the missionaries, too, presented an argument of immense importance. It is said, that when some foreigners remarked to the chiefs that the missionaries had come to make war upon them, and dispossess them of their land, they replied: 'If they had come to make war, would they have brought with them their delicate wives?' The same has been the unanswerable argument in the commencement of other missions. Their presence has been the best possible defence.

Agreeably to the wishes of the chiefs,

some of the missionaries remained at Kailua —others went to Oahu with the king—and others accompanied the son of Kaumualii to the Island of Kauai. So the way was fully opened, and the messengers of mercy immediately planted on the whole group of islands.

CHAPTER IV.

PROGRESS OF THE GOSPEL.

Obstacles remaining.

THE missionaries, we have seen, were favorably received, and some of the external hindrances, as by miraculous agency, entirely removed. There were, however, obstacles enough remaining to test their energy, their self-denial, their perseverance, and their faith. Ignorance, destitution, degradation, and crime stood forth in all their prominence, loathsomeness, and horror. In all these respects their condition was not in the least improved. And, added to these traits, were the evils introduced by a 40 years' intercourse with dissipated foreigners. Every improvement above this low condition is the product of Christianity.

Their ignorance was beyond description, especially on moral and religious subjects. Centuries of heathenism had swept away not only the idea, but the name even, of any

Supreme Being. They had no terms in their language to express pure morality, virtue, or the graces of the spirit. This utter ignorance of all the principles of true religion and pure morality led, in the commencement of the mission, to much misconception. I can only mention an instance or two to illustrate my meaning.

The missionaries spoke of the great Jehovah, his Son Jesus Christ, and the Holy Spirit. The people conversed among themselves, and concluded that Jehovah was Kane, Jesus Christ was Maui, and the Holy Ghost was Kanaloa—three of their former gods.

The missionaries used the expression: '*E hiki mai auanei ka la nui*,—(the great day is approaching.) The word *la* means not only day, but also the sun; and they understood the expression to mean, that the sun was about to increase in size and destroy the earth. The report was circulated with rapidity, and the people filled with terror and dismay.

Almost every expression that was not guarded with the greatest care was liable to

lead to a wild interpretation and the grossest mistakes.

But there was not only a misapprehension of the instructions of the missionaries, but also a misconception and jealousy of their object. They knew nothing from experience or observation of the benevolence of the gospel—had not the least conception of such a motive. How, then, could they believe that men came to reside among them simply for their good? For you know there are men, even in our own land, who, being ignorant of the motive of benevolence, cannot conceive of missions to the heathen without the imputation of sinister designs.

One of the missionaries made his first attempt to address the people. It was at a small village near Honolulu. He succeeded in assembling a little group, and arose to pray. The people immediately rushed from the house, and hid themselves in the forest. They connected with prayer the idea of destruction. They thought the missionary was going to *pray them to death.* In their idolatrous system, prayer was often sorcery, and death the result—perfectly in

contrast with the prayer of the Christian.

When one of the missionaries dug the cellar for his house, the people went to the king, and said: 'Your land, O king, has become the property of the foreigners. There is to be a deep pit under the house of the missionary. Men, guns, and powder will be brought in casks, and deposited there. Every preparation will be made: and when you and the people shall be collected for worship, then you will be slain and your kingdom taken.' As they stood at the doors and windows of the house of the missionaries, and gazed at them, imploring the blessing of God over their food, they wildly whispered one to another: '*E aha la ka poe haole i moe iho la na maka,*' (what are these foreigners doing with their eyes downward?) Some replied, '*E ana-ana ana ia kakou,*'—(they are praying us to death.)

These instances I mention merely as specimens of many others of a like kind.

These jealousies gradually wore away as they became acquainted with the mis-

The influences tending to subdue jealousy.

sionaries. One of the first things which impressed them favorably in regard to the missionaries, was the union which prevailed among them. The expression was very common, and became a proverb: '*Hookahi no ano o ka na misionali hana ana, aole ku e kekahi i kekahi,*'—('the missionaries have but one aim in all that they do—there is no division among them.') Then they noticed that the missionaries were industrious, toiling night and day, with no other ostensible object but to confer blessings upon them. They especially remarked the meek and unrevengeful character of the missionaries when provoked by enemies. A certain foreigner abused a missionary, but the missionary took no notice of it. The foreigner was weak, and staggering from intoxication. The crowd that was looking on observed: 'This man is weak—the missionary could easily punish him, but shows no disposition to be revenged.' Others said, 'The word of God is verified, which speaks of meekness and forgiveness: for this drunken man insults the teacher, but he does not resent it.' Instances of this kind had great influence.

Introduction of the Printing-press.

Even the heathen have their eyes open to the conduct of ministers, and are nice judges of consistency. And there is no jealousy that cannot be *lived down* by a uniform and christian deportment.

By the time that these jealousies began to wear away, a reinforcement of missionaries had arrived, and new stations were taken on the different islands.

Soon, also, a mission press was set up, and a small primary book printed, in which were contained some plain passages of God's word. The Hawaiian language contains but 12 articulate sounds, and of course the missionaries introduced but 12 letters—a, e, i, o, u, h, k, l, m, n, p, w. They adopted also the simple method of avoiding all arbitrary spelling. Every word is spelt precisely as it is pronounced, so that to teach spelling is scarcely an object. Every one who can combine two letters in a syllable, and put two syllables together, can both read and spell with readiness. The art of reading, therefore, is very easily acquired. I think I am safe in saying, that the children of Hawaii learn to read their language in a much

shorter time than our children do the English. This is an immense advantage, as it unlocks at once the rich treasure of God's word.

The people were amazed at the art of expressing thoughts on paper. They started back from it with dread, as though it were a sort of enchantment or sorcery. A certain captain said to Kamehameha, 'I can put Kamehameha on a slate;' and proceeded to write the word Kamehameha. The chief scornfully replied, 'That is not me—not Kamehameha.' The captain then said, 'By marks on this slate I can tell my mate, who is at a distance, to send me his handkerchief;' and proceeded to write the order. Kamehameha gave the slate to a servant, who carried it to the mate and brought the handkerchief. Kamehameha then took the two—the slate and the handkerchief. He looked at the writing and at the handkerchief—they did not look alike. He felt of the two—they did not feel alike. And what connection there could be between the one and the other he could not imagine. With this ignorance, it is not strange that the people

formed very wild conceptions of the power of letters. They even imagined that letters could speak. Every article of clothing that had a name upon it, was for a time safe; no one would steal it—for there were letters there, and they did not know but they might tell the owner where it was.

This amazement at the art of writing is common to all barbarous nations. I find in the work of Mr. Williams a striking illustration. When he was erecting a chapel at Rarotonga, he came to his work one morning without his square. He took a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send him that article. He called a chief, and said to him, 'Friend, take this, go to our house and give it to Mrs. Williams.' 'Take that!' he replied, 'she will call me a fool, and scold me if I carry a chip to her; and if I carry it, what must I say?' 'You have nothing to say,' replied Mr. Williams; 'the chip will say all I wish.' 'How can this speak?' replied the chief; 'has this a mouth?' He carried it, however, gave it to Mrs. Williams, and she

handed him the article written for. 'Stay, daughter,' said the chief, 'how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior; 'but I did not hear it say any thing.' 'But I did,' replied Mrs. Williams; and upon this the chief leaped out of the house, and catching up the mysterious piece of wood, ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms could reach; and shouting, as he went, 'See the wisdom of these English people; they can make chips talk, they can make chips talk!'

I relate these anecdotes because I know not how I can better impress upon you the important fact, that the people were utterly ignorant of the art of writing and of reading, and that the introduction of writing, and especially of printing, was an interesting era in the nation.

With the introduction of printing, sc[illegible]s were commenced; and many of the

chiefs and people soon learned to read the Scriptures. Then fruit began to be gathered, to the praise of God's grace.

About this time some few souls were hopefully converted to Christ. The first who was admitted to the church was a poor blind man, who, at his baptism, took the name of Bartimeus,—an illustration of the fact that God is no respecter of persons—often chooses the poor and despised. When an infant, his mother, according to a prevalent practice, attempted to bury him alive; but he was rescued by a relative. After his conversion he soon showed that, though blind, he was spared to be a man of extensive usefulness. He possesses an uncommon memory, a strong and discriminating mind, deep piety, and much practical wisdom. There is scarcely a sermon he has heard, however remote the time, but he remembers the text and the leading thoughts. He assisted me at Hilo, as a fellow-laborer, for three years. He is employed much in exhorting the people from village to village. A boy leads him to the place of meeting, and to his seat before the assembly; and

then he arises to speak. He possesses much native eloquence. And I have often sat in breathless silence as I have gazed at the big tear rolling from his sightless eyeballs; witnessed the earnestness of his action; and heard him, in the fulness of his soul, tell of a Saviour's love, and exhort sinners to repentance. O that you could see him with your own eyes and hear him with your own ears, then you should have a practical exhibition of what the gospel can effect.

A young man by the name of Ii was brought forward about this time. He is attached to the king as an attendant and counsellor. Every allurement and every threat were used, in times past, to cause him to renounce Christianity; but the grace of God enabled him to stand.

I might mention other interesting instances, but I shall tire your patience.

In the midst of this incipient success, one of the greatest difficulties with which the missionaries were called to contend, was the conduct of the king Liholiho. He was reckless, profligate, and intemperate. He

gave himself up to his pleasures and his passions. In a fit of jealousy he unhesitatingly beheaded one of his worthiest chiefs. To obtain rum, gaudy dress, and other gratifications for himself, wives, and favorites, he heedlessly involved the nation in a debt, from which it has never been relieved. He practised also great extortions upon his people.

Notwithstanding this reckless and dissipated character, he paid an external respect to the missionaries. He attended school for a short time, and made some effort at reading. When reproved for his vices, he showed no resentment. The missionaries used every means to reform him, even taking from him supplies of rum that he had purchased, as a parent would from a dissipated son. Once a missionary visited him, and, after much entreaty, Liholiho made the following promise, 'Elima o'u makahiki e koe, alaila huli au i kanaka maikai,' (five years more, and then I will become a good man.) Alas! little did he think that a much shorter space than that would find him at the bar of God. This expression of his is on

the lips of all the people as a warning against procrastination.

Christianity was retarded by his reckless career, and the nation on the verge of utter ruin; when God, who so remarkably prepared the way for the introduction of the gospel, appeared again in his wonder-working providence, and wrought relief.

Liholiho imbibed the notion of visiting Great Britain. What were distinctly his motives in going is not known. It is most probable that he had no distinct motive, but went rather from a state of restlessness. But the hand of God was in the movement. He embarked with some of his guardians, wives, and favorites,—12 in number. His favorite wife, as she left the shore, broke forth into wailing, characteristic of the people: 'E ka lani, e ka honua, e ka mauna, e ka moana, e kahu, e ka makaainana, aloha oukou; e ka lepo e, aloha oe; e ka mea a kuu makuakane i eha ai, auwe oe;'—(O heavens, earth, mountains, ocean, guardians, subjects love to you all. O land, for which my father bled, receive the assurance of my earnest love.) The crowd stood on the

beach, filling the air with their wailings, and following the ship with their eyes as it slowly receded from their view. When its masts disappeared beyond the billows, that was the last they saw of Liholiho, till his lifeless body and that of his wife were brought back to their shores by Lord Byron. Only a few of the company who sailed with him lived to return. It is melancholy to record the death of the young Liholiho, even though in his death we see the deliverance of a sinking nation. Without his reformation or his death, the ruin of the nation seemed inevitable. *It is a fearful thing for kings, rulers, or men of influence to resist warnings, and perseveringly stand in the way of a country's salvation, when that salvation is a subject of prayer among God's people.*

When Liholiho sailed for England, the government was left in the hands of Kaahumanu, the favorite wife of Kamehameha. She, though a proud and haughty woman, possessed many qualifications well adapted to the trying emergency. Her decision, energy, and strength of mind, not only held

her own subjects in perfect subjection, but successfully withstood many ill-minded designs of foreigners. She succeeded in extricating the nation from many perplexities in which Liholiho had involved it. But, though of great service to the nation, Kaahumanu for some time stood entirely aloof from the influences of religion. She was haughty, proud, and disdainful in the presence of the missionaries. She looked down upon them with contempt. If a missionary passed her and offered his hand she would turn away her eyes, and simply reach out to him her little finger. She was tyrannical and cruel in her domestic relations. Many a head was severed at her peremptory order.

But no heart is too proud or too obdurate for the all-conquering grace of God. This same haughty and disdainful Kaahumanu was soon brought to the feet of Jesus. Her conversion was the more cheering, as it took place soon after the gloomy event of the war on Kauai.

Kaumualii, the first chief of Kauai died, and a dispute arose about the

division of territory, which led to an unhappy and bloody contest—the first and last battle since the introduction of Christianity. The slain were left exposed on the field, and buried, as the natives express it, in the mouths of the swine. In this scene of destruction the missionaries on Kauai thought it prudent to flee to an adjoining island. A small vessel was about to sail, and they embarked upon it. On the vessel was chained a hostile chief, who had been taken captive in the war. There he was seen at the close of day, and in the morning he was not—he had been thrown into the midst of the channel to drink death among the foaming billows.

This bloody scene was calculated to fill the minds of the missionaries with gloom and dejection, and it was therefore peculiarly grateful and cheering that, soon after this event, Kaahumanu, the ruling chief of the nation, was hopefully brought to the feet of Jesus.

After her conversion she became as warm in her affections for the missionaries as she was before cold and contemptuous. And in the administration of the govern-

ment she united her former firmness and energy of character with a real desire to promote the good of her subjects. She made thorough work of being a Christian and a christian ruler. She not only attended strictly to the affairs of government, but visited repeatedly every island of the group, and almost every village of each island; encouraging schools, introducing improvements, and exhorting the people to forsake their many vices, and cleave to the pure religion that had been brought to their shores. She rejoiced that the precious light beamed upon her people from so many points, and longed for the time when every obscure valley and deep recess of her islands should be illumined.

I remember the expression of her feelings on the arrival of a new reinforcement of missionaries. The scene is as fresh to my mind as though it were the occurrence of yesterday. She was in ill health at the time, and did not attend upon their formal reception. As they were introduced into her room, she was sitting, neatly attired in an arm-chair, and apparently quite feeble.

Her feelings on the arrival of new Missionaries.

She very affectionately gave her hand to the newly-arrived missionaries, and raised her languid eyes, whilst tears of gratitude and joy rolled down her pallid countenance. She remained in silence, was entirely overwhelmed with emotion, and we retired.

The conversion of Kaahumanu was an important era in the history of the mission. Various hindrances and discouragements were no longer felt. Many a hard struggle was over. Here we can erect an Ebenezer to the Lord—and from here onward speak with humble gratitude of glorious triumphs and wonderful success.

CHAPTER V.

TRIUMPHS OF THE GOSPEL.

Era of success.

OUR narrative has brought us to an era of marked success, and in view of it I cannot but allude to the thankful expression so often repeated in the 107th psalm: '*O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*' This era was connected, as was remarked, with the conversion of Kaahumanu, the Queen Regent of the islands.

Soon after her conversion, many of the subordinate chiefs and many of the people turned to the Lord. The tide was turned in favor of Christianity, which soon became a strong and broad current. Public sentiment was entirely changed, and the christian religion was received with very great favor. Missionaries had become familiar with the language, and had received quite

an accession to their numbers. The press was in successful operation, and schools were established. The people attended upon the preaching of the gospel in immense crowds—in some places from 2 to 4 thousand souls—and as there were then, comparatively, but few missionaries, many of the people traveled the whole of Saturday to arrive at a place of worship.

It was pleasant and amusing at sun-setting on a Saturday evening, to stand and see the little company come in one after another, and from almost every point of compass. It reminded one of the Jews coming up from every tribe to their favored Jerusalem. After traversing many a field of lava, descending many a precipice, and climbing many a cliff, from morning dawn till the setting of the sun, they arrive, wearied but joyful, at the place of worship.—Each one can be seen as he emerges from dell or forest, with two calabashes balanced with a stick on the shoulder—one containing a change of *Kapas* for the Sabbath, and the other provisions for the journey. In this way immense congregations assembled for many miles around.

Eagerness for books and schools.

But they were eager not only to hear, but also to read the word of God. Every printed sheet, as it issued from the press, was eagerly sought. The gospel by Luke, the first printed, went off in sheets, in several editions, before it could be bound or stitched. Schools of some sort were established in almost every village throughout the whole group of islands, and every youth that could read at all was sought for as a teacher. Multitudes thronged the houses of the missionaries, from early dawn till the midnight hour—some sincerely inquiring the way of life, and others coming merely from the force of custom, or with a desire to enter the church. Christianity was a novelty—the people were in a great measure ignorant of its humiliating doctrines and self-denying duties—and the highest chiefs in the nation were its warm and zealous converts. It is not strange, therefore, that the whole mass of the population were strongly desirous of entering the church—of putting on the forms of religion, and being acknowledged as Christians. It consumed a great part of the time and strength of the missionaries to act on the defensive.

Good and evil results of this state of popularity.

Great good and some evil resulted from this state of things. Almost all the people learned something concerning the true God and salvation through Jesus Christ; a large portion of the population learned to read, and obtained portions of the Scriptures; external reformation was every where promoted, the people became externally religious, and some souls were truly converted. At the same time there was great temptation to formal religion, to mere deceptive profession.

The missionaries neither expected nor desired that this state of unbounded popularity should exist for a long time, but endeavored to make the best use of it while it continued.

Here it is necessary to notice a fact of a very unpleasant kind. As soon as Christianity became popular, some ill-minded men from Christian lands became bitterly enraged at the efforts of the missionaries;—*ill-minded* men, I say; for some foreigners, visitors and residents, were upright in their deportment, and warmly attached to our cause. I notice this opposition, not from

choice, but with deep regret. I would pass it by, did not faithful history require me to mention it.

Whilst the chiefs and people were opposed and jealous, the opposers to whom I allude, were friendly; for the exertions of missionaries could not materially interfere with the gratification of their desires. But when the tide was turned—the missionaries had acquired influence—a check was given to unjust gain—open acts of sabbath-breaking made an offence, and the sloughs of intemperance and licentiousness in a measure dried up—then they were filled with rage and bitterness.

I cannot consent to give either you or myself the pain to enter upon the details of their opposition. I will only mention a few things as specimens of what frequently occurred, leaving the full exposure for that day when the books shall be opened, and all men shall be judged.

Take the scene of October, 1825. A missionary and his family are alone on the Island of Maui. A British ship arrives and comes to anchor. The crew soon find that

Riotous scene of October 1825.

a change has taken place. Instead of the accustomed throng of native females, not an individual of the sex approaches the ship. They naturally impute this change to the influence of the missionary, and are full of rage on account of it. A little after sunset two of them approach his door, and shamelessly complain of the reformation effected. Their complaints are dispassionately, but firmly met by sound and substantial reasons, and they retire. Another company soon enter the inclosure—some rush in at the door, uttering threats; and some thrust their heads into the windows, and there vent their rage. One, more forward than his fellows, comes fully up in the face of the missionary, and in the presence of his sick wife and helpless children, threatens first his property, then his house, then his life, and then the lives of all his family. The missionary replies: 'We left our country to devote our lives, whether longer or shorter, to the salvation of the heathen; we hope we are equally prepared for life or death, and shall throw our breasts open to your knives rather than retrace the step we have taken.

Riotous scene of October 1825.

In sight and in hearing of all this sits the wife of the missionary, sick and surrounded by a group of helpless children. She, sustained and nerved by the grace of God, firmly adds, 'I am feeble, and have none to look to for protection but my husband and my God. I might hope, that in my helpless situation I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand that I am ready to share the fate of my husband, and will by no means consent to live upon the terms you offer.'

The adamant seemed to melt a little at such an appeal as this, and the mob merely vented their rage in horrid oaths and threats, without using personal violence.

Two days after they came again in a body, armed, some with knives, and one or two with pistols. They found at the gate a guard of natives. They made several thrusts at the natives, and pressed their way through to the door. The missionary and his family retired to a back apartment of the

house where they supposed they would be the most secure. The natives, armed with clubs, immediately rushed in through every window, and obliged the mob to disperse.

A note had been sent to the captain to take care of his men. He replied in substance, 'Comply with the wishes of the sailors, and all will be peace and quietness.' A different answer could not have been expected, for on board his ship was a native female, whom on a former visit he had procured of Wahirepio for $160, and had obliged her to accompany him, notwithstanding all her tears and entreaties.

After these disturbances, the natives kept a double guard about the house of the missionary till the sailing of the ship.

About a year after, when several ships, American and English, were at anchor at Lahaina, riotous proceedings took place, of equal enormity and for the same reason. As the only safety for the females of the place, they were sent by the chief to the mountains, and remained there several days. Not many months after a third attack was made; cannon balls were fired near the

Other riotous scenes.

house of the missionary, and he and his family took refuge in the cellar.

A scene somewhat similar took place at Honolulu, in which an officer of our nation was concerned, and for the honor of our country we will pass it by.

My own house, at the station of Hilo, was attacked by night in the same way and for the same reason.

Many such scenes occurred, but I refrain from describing them.

We should exhibit but little of the spirit of our Master, if we should manifest vindictive feelings in view of such scenes as I have now mentioned. Let us rather be stimulated by such facts to more labor and prayer, that all who go forth from a Christian land may show themselves worthy of the christian name. Let us never name the ungodly conduct of seamen without deep self-reproach for our neglect of them. *Why are they, as a class, wicked and degraded?* Who of us would have possessed a better character if we had been left to grow up under the same neglect and abuse?

This opposition from some foreign visit-

ors and residents was the more embarrassing on account of the co-operation of one of the principal chiefs of the islands. This was Poki, the governor of Oahu, a chief of some distinction, and of much influence among the people on account of his visit to Great Britain with Liholiho. He repeatedly threatened the death of Kaahumanu and a revolution in government. A small band of lower chiefs united with him. It needed all the energy of Kaahumanu to keep them in check. They were often suspected of making preparations for war. At length the God of Missions, who had so signally interposed in other emergencies, displayed again his timely aid.

Poki imbibed the wild notion, from the representation of some foreigner, of going to a group of small islands in the South Pacific in search of sandal wood. He fitted out two vessels for the purpose. The outfit of water was put on board on the Sabbath day, notwithstanding the earnest entreaties and faithful admonitions of some influential church members. Poki, and with him almost the whole company of opposers, em-

barked. Some time after one of the vessels, with a few men returned; but Poki and most of the company have not been heard of to the present day.

The progress of Christianity on the islands was in the mean time uninterrupted. New reinforcements of missionaries arrived —books were multiplied—schools became numerous—the people increased in knowledge, and many were hopefully converted. This tide of prosperity continued full and unchecked till the death of Kaahumanu in 1832.

Kaahumanu increased in knowledge as she advanced in years—died in peace, and left a name that is precious to the hearts of the missionaries and to all her people. How pleasant and glorious the death scene and funeral solemnities of Kaahumanu, when viewed in contrast with the frantic, hideous, and disgustful practices of their heathen state! I was on the island at the time of the mournful event. There were, indeed, some exhibitions of immoderate grief and bursts of wailing. But, for the most part, true sorrow, order, and christian solemnity

characterized the scene. An appropriate sermon was preached to the royal family and as many of the immense throng as could come within the reach of the speaker's voice —and the remains of the deceased were conveyed to the sepulchre in stillness and quiet. Tongue cannot express the immense contrast between this christian mourning, and the confusion, horror, and untold abominations, which in their heathen state invariably attended the death of a distinguished chief.

After the death of Kaahumanu, the people had no longer before them the steadfast and christian example of a supreme ruler. The king, Kauikeaouli, who now took in a measure the reins of government, was at that time opposed to the restraints of religion— the princess had apostatized from religion and sunk into sin—the novelty of Christianity had worn away, and through the progress of light and truth the people began to see the humiliating nature of its doctrines and the self-denying character of its duties. Like all ignorant people, too, they were ready for something new.

Firm hold of the Christian religion upon the people.

For a time then there appeared something like a sad reverse. The missionaries had all along expected it, and almost desired it; for religion was suffering from too great popularity. Congregations on the Sabbath were diminished—many schools were deserted, and some companies of men revived for a short time their heathen worship. Some sons of Belial were constantly about the king—prejudicing his mind against Christianity, and leading him into vice.

But the reverse was merely apparent and temporary. The missionaries were made to feel more than before their entire dependence upon God. They were much at the throne of grace. They asked wisdom—trusted in God—and redoubled their efforts; and in a few months it was seen that the reverse only showed the deep hold which Christianity had gained upon the nation. Even the king, after much effort to throw off the true religion, and revive heathen sports and practices, and after having commanded in vain some professing Christians in his train to use ardent spirits on pain of his displeasure and the confiscation of all

they possessed, saw that his efforts were futile. And the princess exclaimed, 'Ua oni paa loa ka pono,'—Christianity is firmly established.

The Christian religion was shaken at this time, that it might settle down to a more permanent basis. Before, the mass of the people had been carried along by the current. Now they were led to stop—inquire—and act independently. And, after all their inquiries, they found that Christianity had claims which they could not resist—that they must yield assent to its excellence and divine authority, however much opposed to the selfish feelings of their carnal hearts. True religion, then, gained in purity, permanency, and power from the apparent reverse which took place. Even those companies in secluded parts of the islands, who attempted for a short time to revive idolatry, were of themselves so convinced of the vanity and foolishness of their ceremonies as to be unable to continue them. They could not boldly hold up their faces and advocate a system of idol-worship, even though their carnal hearts longed to return

An incident to illustrate this fact.

to it. They had too much light, and, however much they might wish to extinguish it, it was beyond their power.

I will relate one incident of many to illustrate this fact.

In Puna, a district under my missionary superintendence, and about thirty miles from my place of residence, some young men took advantage of the state of things to bring themselves into notice. They devised a system of religion half Christian and half heathen. They promulgated that there were three gods,—Jehovah, Jesus Christ, and Hapu, (a young woman who had pretended to be a prophetess, and had lately deceased.) They dug up the bones of Hapu, adorned them with kapas, flowers, and birds' feathers; deposited them in a prominent spot, and marked about this spot a definite inclosure. This they called *the place of refuge.* They went from house to house, and from village to village, and exhorted the people with much earnestness and eloquence, to go to the place of refuge, saying, that the heavens and earth were about to meet, and all who were not found in the

place of refuge, would be destroyed. Many other things they said which I shall not take up your time to mention. Many of the ignorant people, in part from terror, and in part from the promptings of carnal hearts, listened to the young men, and assembled around the bones of the deified Hapu. They erected at once a neat thatched building as a temple, and another as a sepulchre. The throng of people was very great, and they continued night and day in their worship. In the midst of it, the report was brought to our station; and in company with a young chief by the name of Hoolulu, I immediately set out for the place. They heard of us before our arrival, and dispersed to their houses. Self-convinced of their folly, they could not think of meeting us. On our arrival, all we met seemed to be ashamed, and disposed to hide their faces. We succeeded in collecting a company together and mildly exposed the foolishness and guilt of their conduct. They seemed to be confounded. We then inquired if they had any desire to continue the senseless worship of Hapu. 'No desire,' was the reply; and

Favorable effect of the apparent reverse.

as a test of its sincerity, the temple of Hapu was soon ascending in flame and smoke toward heaven. Instances of this kind showed that they were incapable of boldly advocating a system of idolatry. They could only steal away to it as those who were fond of its lusts and yet sensible of its folly and guilt.

By this apparent reverse, then, of which I have spoken, the claims of Christianity were tested, and more permanently established. It was a struggle which was anticipated, but which can never again take place. Afterward the popularity of religion was not so great as before, but the church had a better prospect of purity and genuine religion—there continued to be as much sincere and earnest inquiry on the subject of the soul's salvation as ever before existed.

At this time of apparent reverse, the providence of God, which seemed ever to watch over the interests of Christianity at the Sandwich Islands, was again signally displayed. The princess who apostatized from religion, and was drawing a multitude

after her, sickened and died. Kaomi, also, an apostate from religion, who was promoted by the king as prime minister, and who had more influence than any other in leading the king astray, was also taken sick, and soon died. He died on board a schooner on which I had just taken passage. At his death, instead of the mourning prompted by affection and esteem, there seemed to be a deep horror at the departure of one so ill prepared for the awaiting scenes of eternity.

Faithful history requires that we should notice, and perhaps as well here in connexion with the providences of God toward the mission, as elsewhere, that the pious Kaahumanu refused a residence on her islands to the missionaries of the Church of Rome. The people witnessed the ceremonies of these missionaries, and remarked with some force, 'The worship of such things we abandoned some years since, and do not wish to return to it.' The chiefs inquired of the teachers already among them their opinion of these newly-arrived missionaries, and received in reply

a full, faithful, and honest statement of the views which Protestants entertain on the subject. Kaahumanu soon expressed to those new missionaries her unwillingness that they should settle in her kingdom, and insisted on their return; and as the means of return were not at hand, she fitted out a vessel at her own expense, and kindly carried them back. After the death of Kaahumanu, and the government had passed into the hands of an ungodly and dissipated young king, the Catholic missionaries again came to the islands. The king, though he had manifested his hostility to the Protestant religion of the land, yet out of respect to the memory of Kaahumanu, who had sent these missionaries back at much expense, and out of regard to motives chiefly political, firmly and perseveringly insisted upon their returning again to their own land. The details of this event we have not place to give. I simply mention the event as a providential interposition of much importance; and I am sure that all who regard the best interests of the islands cannot fail thus to consider it.

God's constant care.

And now may it not be said with emphasis, that the Sandwich Islands' Mission has been a mission, planted, nourished, protected and matured by the special interpositions of God's providence? The great Shepherd of Israel, who slumbereth not, has watched over the efforts of his servants with constant, unwearied, and jealous care. For all this kind superintendence surely we cannot fail to render a tribute of thanksgiving and praise.

CHAPTER VI.

PRESENT STATE OF IMPROVEMENT.

Contrast.—Knowledge of Geography.

LET us now look a little at the present state of improvement at the islands, in contrast with their former condition.

Remark, then, that formerly they were sunk in ignorance—ignorance inconceivable. Of geography they knew nothing beyond the extent of their own islands; those little specks on the ocean were to them all the world. Within so small a sphere were their views circumscribed. Now they have, in their own language, two universal geographies—one complied mostly from the valuable work of Malte-Brun, and the other a free translation of the standard work of Woodbridge. They have with these geographies a complete atlas, engraved by themselves on copper. They have also a Scripture geography and a Scripture atlas.

The study of geography is quite common throughout the islands.

Formerly they knew nothing of arithmetic, except the simple process of counting. Now they have in their language a children's arithmetic, Colburn's intellectual arithmetic, and Colburn's sequel, and the study of the science is very general. Nothing has done more to arouse, strengthen, and discipline their minds than the study of intellectual arithmetic. They have also in their tongue an algebra, and a book on the higher mathematics, such as geometry, trigonometry, navigation, and surveying.

Formerly they had not the least conception of writing, printing, and reading. The simple business of putting thoughts on paper, as I have before described, was to them so great a mystery that they stood in amazement and wild conjecture. Now it is a common practice with them to write letters to each other. They have a newspaper in their language, published once in two weeks, and many of the communications are from their own pens. About one third of the

Printing—Astronomy.

whole population can read. Four printing-presses and two binderies are in constant operation, except when stopped for want of funds, employing about 40 native young men in both departments, who execute their work well with very little superintendence. They have now in their language most of the Scriptures, several hymn books,—one printed with a gamut and notes, religious books and school books of various kinds—making in all quite a library.

Formerly they looked up to the planets and stars as mere specks in the heavens; now they have a small astronomy, and their minds are expanded with enlarged views of God's creation.

Formerly they had no schools, except to teach their vile amusements and the art of breaking a man's bones for the purpose of robbery. They had something like schools for these purposes. Now you can enter a High School, and see young men of intelligence demonstrating problems and theorems on a black board, or answering questions with readiness in geography, history, and religion. You can enter a Female Semi-

nary too, and lower boarding-schools, look upon their sparkling eyes, their cleanly though humble dress; witness the ardor and propriety of their behavior, and listen to the readiness of their answers.

And wherever you go, throughout the whole group of islands, you will meet with schools of more or less interest. Every station has had at times from 50 to 150 district schools connected with it. Under my own care at Hilo at one time there were 87 schools, and not far from 7,000 learners. When collected at the centre at a quarterly examination, they formed an immense crowd, no house could contain them. They might have been seen regularly arranged, with books in their hands, and covering a large enclosure. These schools were very imperfect, and soon accomplished most that they could accomplish. Schools now are less numerous—better organized and furnished with better teachers.

Formerly they had no axe, but one of stone —no clothing but the frail cloth of bark, no house but one of grass and leaves, and no conveyance from island to island but the un-



safe canoe. Now iron is introduced—a great part of the people cover themselves with cottons and calicoes obtained from the shipping in return for the produce of the land. Several pieces of cotton have been manufactured by themselves—sugar and molasses are made from the cane—some houses of stone have been erected—chairs and tables to some extent introduced, and a number of small vessels, as brigs and schooners, are owned by the chiefs and people. I must remark, however, that reformation in religion and morals is much more rapid than in the habits of civilized life. In the one case the arguments for reform are as weighty as eternity; in the other, the considerations are of less moment. There has been, however, much reform in the habits of every-day life. In measuring the progress which has been made in civilization, it is necessary to remark, that no one can fully appreciate the advancement which has been made, except such as are acquainted with the actual position of the nation when the first step was taken to enlighten and civilize them. The difficulties

Trial for capital offences.

of introducing habits of industry, the arts and usages of civilized life, are such as are wholly unknown to those who have never seen what heathenism is in its most revolting character. The careless observer or transient visitor may see but little to admire and much to disgust, while those who have known the people in their most degraded state, see that the advantages gained are very great.

Formerly the king and chiefs took the lives of their subjects at pleasure, and often with little provocation. An instance is handed down of a king who made an inclosure of some extent with the bones of men. And another instance is mentioned of a king who took the life of every one whose dress or personal appearance happened at any time to be better than his own. Now no chief would presume to take the life of a subject any sooner than the governor of this state. Trial for a capital offence is always by jury.

Formerly the family constitution was in ruins—a perfect chaos. Poligamy—polyandry, and every thing of the kind prevail-

Property safe.

ed. Now all the people are married in a christian form, and exhibit a good degree of domestic peace.

Formerly theft prevailed to an unbounded extent. The people were called a nation of thieves. Not only things out of the house, but things within, even around your bed-side, were not safe. They would lurk about the door during the day, and spy out the situation of articles, and at night, by a pole introduced at a window or some opening in the thatch, contrive to hook them out. Now property exposed is as safe as in this land. It is common to commit valuable articles in perfect confidence to the people wherever you meet them. On arriving with my goods on the shores of Hilo, some boxes were too heavy to be carried with convenience to my house. I opened them on the beach, and distributed the articles one by one to the promiscuous crowd, and they were all carried safely to my room. When we go from the various islands to attend general meeting, we leave our houses for weeks, with all our goods, entirely in the hands of the people; and on our return find every article safe and undisturbed.

Change in respect to murd-r, intemperance and lewdness.

Once robbery and murder were common. Now, during my residence of seven years, I never saw two Sandwich Islanders engaged in fighting. During that time only 3 instances of murder occurred throughout the whole islands. Two of the murderers were hanged, and the other banished to a desolate island.

Intemperance once deluged the land. The nation was a nation of drunkards. Now the manufacture, sale, and use of ardent spirits is strictly prohibited, and viewed in the light of crime, like theft or robbery. At the last intelligence the importation of ardent spirits was prohibited on a heavy penalty.

Open licentiousness once abounded. Society was a dead sea of pollution, and many ships visiting the islands, were floating exhibitions of Sodom and Gomorrah. Now all such immorality is frowned upon by public sentiment, and every gross act is punished by law. The odious sin is driven back as in this land into deep concealment and midnight darkness.

There was once no God, no Bible, and no

Change in regard to idol worship.

Sabbath. Now, every soul on the islands has been instructed, more or less, in the great truths of religion. The whole bible is translated, and large portions of it are in the hands of the people; and the Sabbath is noticed by all visitors for its peculiar sacredness and stillness.

Formerly idol-worship prevailed, with all its obscenity, horror, and blood. Look at that immense crowd of naked, sun-burnt, and degraded beings who fill the area of a large and gloomy *heiau*. In the midst of them stands a huge and frightful image, whose horrid grin bespeaks at once the savage attributes ascribed to it. Before it are spread out offerings and sacrifices of various kinds, and prominently and in full view a number of immolated human beings streaming with blood. The crowd offer a senseless and frantic homage, and go away to dive deeper in every scene of vileness and crime. Often, when assembled to engage in their horrid rites, and there was need of a human sacrifice, a priest, standing on an eminence, would point out some individual of the crowd. He is instantly knocked

down with a club; and his maugled body, gory with blood, is dragged to the altar, cut in pieces, while yet warm and twinging with life, and presented before the horrid image.

Now look again, that same crowd are re-assembled. They are decently clad, and sit in stillness and order. In the midst of them, instead of the huge image stained with human blood, there stands the messenger of the meek and lowly Jesus, with the precious gospel in his hand. He is teaching them the way of life with kindness, affection, and earnestness. The people listen with attention, and some of them with tears. Spread out neatly before him, instead of bleeding human victims, are the simple memorials of the dying love of Jesus. With apparent humility and deep-felt gratitude, the communicants receive these emblems—retire with solemnity to their houses, and forget not to offer the evening prayer. Fifteen large congregations at least regularly assemble on the Sabbath, averaging at some places from 1 to 3 thousand hearers. In the late revival,

congregations have been even larger than this. There are also fifteen churches, embracing in all more than 10 thousand communicants.

Once infanticide prevailed to an alarming extent, and the murder of parents, too, and the desertion of the sick.

Look at that wretched woman, she is carrying something to a secluded spot in a distant field. She stops, lays down her burden, and digs a pit in the earth. Ah! what is it that she is about to bury?—Her own smiling infant. She is tired of taking care of it—thrusts it into the pit, covers it with a little earth, and then tramples upon it till it is dead. But wait—look around a little, and you will find that this is not the first pit she has dug. Many a mother has confessed to me, with her own lips, that she has buried alive numbers of her children, some 5, and some even 10, and some are left entirely destitute.

Again, look at those two athletic young men, they are bearing a sick aged person upon a rude litter. He is their father. They are pretending to remove him to a

place of more comfort. But follow them awhile. Soon they approach a grave which they had previously dug. They come upon it in a moment unexpected to the father, cast him into it, and bury him alive.

Then, as you return from this scene, stop at a hut by the way-side, and you may find there a sick, emaciated object. There is no one near to smooth his mat, prepare him a morsel of food, or wet his lips with a drop of water. He is left entirely without care by the nearest relatives, who will feel relieved when they hear of his death. You turn away from this sight, and conclude that the lot of the father, buried alive, was truly enviable.

You pass on, and the noise of savage mirth meets your ear. A gang of boys are hunting down and stoning a maniac; and for no other crime than that God has taken away his reason.

I mention these things as mere specimens of what frequently occurred, and with which the heathen world is full.

But, you may ask, where now, are these unnatural mothers and these unnatural

sons? Go with me, and I will show you. Enter the sanctuary of God, on a communion season, and I will point you to many of them sitting at the table of the Lord. You shall see them exhibiting the loveliness and Christian graces of the true followers of Jesus; purified by the Holy Spirit, and preparing to hold communion with angels and with God. O, as I have stood at the communion table, and called to mind the former character of this individual and of that—I have been held in mute astonishment at the transforming efficacy of the gospel of Jesus Christ. Let any one witness such a scene, and candidly consider facts, and I shall honor not either his heart or his head if he continue to be an infidel. That the Bible is of human origin, and yet accomplishes such results, would be a stretch of credulity too great for a man of ordinary sense.

Again, scenes of excitement and great interest at the islands were once those only of noisy mirth and raging war. But now I can point you to seasons of interest of a different kind. Oh, that I could carry

you from island to island, and from station to station, to witness the many precious and powerful revivals which have so signally marked the Sandwich Islands' mission. O that you could have seen, during the late out-pouring of God's spirit, crowd upon crowd thronging the house of the teacher, from the break of day till the midnight-hour, inquiring, with heavy sighs and streaming tears, 'What shall we do to be saved?' and had noticed, as hope beamed upon them, the lighting up of their countenances and the joy of their hearts—that you could have gone from station to station, at successive communion seasons, and seen the thousands who publicly enrolled themselves as the followers of Jesus. Then you would have exclaimed, with an earnestness and force of which you have not yet been sensible, 'What hath God wrought! The Lord hath done great things for us. Oh that men would praise the Lord, for his goodness, and for his wonderful works to the children of men!' The conversion in one year of 20,000 souls from the population of the city of New-York would not be a great-

er manifestation of the grace and power of God. But I merely allude here to this great work. Its importance demands a separate and detailed account, which, at the conclusion of this little volume, I shall attempt to give.

One pleasant fact, which I must not omit, is this. Not only are the islanders recipients of God's blessings, but they begin to impart these blessings to others. On the first Monday of the month they not only meet to pray for the heathen, but contribute of their strength and their substance. At some stations they come in the morning, and work on a cotton-field during the day—the avails of which are thrown into a missionary fund, to send the gospel to other islands of the Pacific. When the day's work is done, they meet for prayer. Others bring loads of wood on their shoulders as they come to the meeting, and throw it into a pile, which at the time of shipping may be converted into money. The women bring arrow-root, and fill barrels and casks with it, which may be converted in the same way. In these and in other ways some churches

contribute several hundred dollars during the year for the spread of the gospel.

The district schools, of which there have been at times an immense number, are sustained by the people. The Higher Schools are assisted by them in food, and in such services as they can render. Several substantial meeting-houses and school-houses have been built by them, and missionaries are assisted by them in various ways, so as to diminish much their annual expenses.

When the missionaries for the Origon Territory were at the islands, and it was said at a public meeting that they needed some persons to go with them to help them in building houses, clearing land, cultivating food, etc.—quite a number of church members rose up, and offered themselves for that work. It was not thought best, however, to send them.

From the narrative thus far, we are impressively taught this truth—that there is no state of degradation and crime too deep for the reach of the gospel. There is a perfect remedy in the gospel for the wants and

The gospel a perfect remedy.

woes of all mankind. If it could reach the low condition of the Sandwich Islanders, what people may it not elevate and save? There is no obstacle in the crimes and degradation of a ruined race that is insuperable to the grace of God. There is the strongest possible ground for encouragement, not only from God's word, but from what he has done. What he has effected for the Sandwich Islands, he is able and ready to do for every heathen people. There is power in the glorious gospel of his crucified Son to raise up human beings from the lowest depths of degradation. Let us, then, take courage, and press onward with renewed strength. Ah! I can almost imagine that I hear you say, 'We will pray, we will give, and we will *go* too; that the name of Jesus may be known on earth and his saving health among all nations. If such are your feelings, O let them not be transient—let them show their permanency and power in your increased prayer and efforts. Then Jesus will look down and smile—angels will rejoice—the heathen will be saved, and you will meet them

with indescribable delight on the heavenly hills. O who, w o would not rejoice to meet there some heathen souls, saved through his humble instrumentality?

CHAPTER VII.

PECULIARITIES OF MIND.

Nature of the missionary work.

HAVING thus far given a continuous narrative of the Sandwich Islands' Mission, I wish now to introduce you in a measure into the midst of us, and show you something of the interior of our work—how we preach, how we itinerate, and how we teach. But before doing this, I must in this chapter give some idea of the obstacles in the way of communicating truth to heathen minds, and of the methods adopted by missionaries in overcoming those obstacles. To preserve unbroken the thread of narrative, and consulting unity of view, I have reserved all such thoughts for this separate place.

If you attend closely to the information contained in this and the succeeding chap-

ter, you will be better able to judge of the late marvellous out-pouring of God's Spirit.

Our Saviour once said to his disciples, '*Every scribe which is instructed into the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.*' The great work of ministers is to bring the gospel into contact with the minds of men, and impress its claims upon the conscience and the heart. In doing this, much, very much, is left to human discretion. The Saviour, who made the mind, and knew well its philosophy, has prescribed no definite method, nor enjoined any particular way of communicating truth. He did not consider it wise to prescribe a particular way of making known the gospel to all nations, kindreds, and grades of men. He has left it to his ministers, aided by the Holy Spirit, to study the prejudices, modes of thought, and peculiar condition of mind among the people, where they labor, and devise methods of communicating truth best adapted to their circumstances. He has told us, moreover, that wisdom is requisite in the work of win-

ning souls, and commanded us to be wise as serpents, cautious as the fisherman, and as scribes well instructed to bring forth out of our treasury things new and old. The Saviour, in his methods of instruction, exemplified these precepts, and the apostles to some extent copied his example.

In accordance with this thought, the missionaries at the Sandwich Islands have felt themselves called upon to institute a thorough, constant, and prayerful inquiry respecting the most advantageous ways of making known the gospel to a heathen people. The methods in use by them cannot be appreciated without some previous knowledge of the obstacles in a heathen's mind, with which they are obliged to contend. Let us, then, look a moment at these obstacles.

1. The first obstacle I shall mention is one that cannot be easily expressed in words. It is an almost entire destitution of the power of reflection—of originating thought, or of carrying on a continuous chain of reasoning. Among the uneducated heathen, (I speak not of those trained in schools,)

instances are very rare of those who have strength and discipline of mind enough to connect three links of a chain together, and come to a satisfactory conclusion. There are instances of native shrewdness that may surprise and startle you, but very little of the power of reasoning. They are just the opposite of what we call a thinking people. The ignorant mass, except when operated upon by God's Spirit, exhibit a vacant and unmeaning stare, which indicates the emptiness within. At ordinary times, try every mode of expression with such minds —task ingenuity to the utmost, and if the idea you attempt to communicate is at all an abtruse one, you may find, after all your efforts, that it has not been in the least apprehended. There is an indolence of mind —a listlessness, confirmed into a settled habit—a powerlessness of thought on intellectual subjects, induced by years of inapplication. Mental strength reels and staggers from long enervation. This is true of the mass, and the exceptions among the uneducated are very few. But this is not the most discouraging trait of a heathen's mind.

Destitution of terms to express religious subjects.

If it were so, the task of enlightening it would be comparatively easy.

2. Another obstacle may be imperfectly termed a destitution of ideas, and a consequent destitution of words on the subject of true religion. Centuries of heathenism have done the work of devastation most efficiently. They have swept away the idea of the true God, and buried all his attributes in oblivion. When the Sandwich Islanders heard the names Jehovah, Jesus Christ, and the Holy Spirit, they substituted at once the names of three of their former gods. A chief of an island in the South Pacific gave them as names to his children. The Marquesians have no name for a god, higher than they give to a frantic, hideous, and half-beastly prophet or juggler, who inhabits the forest and receives human sacrifices.

The Sandwich Islanders and Society Islanders had no name for a superhuman being too high to be applied to the departed ghosts of sensual and blood-stained chiefs. Many heathen nations have no term expressive of a higher being than deified warriors. To

No just idea of a self-existent and holy God.

these gods, of course, they attach the same attributes which pertain to them here on earth. If a missionary, then, wishes to speak of the high and holy God, what terms shall he use? There is no term in the language. If he uses the name applied to their low and vile gods, it will mislead. If he use an English, Hebrew, or Greek word, it will not be understood. If he uses the heathen name for a god, and endeavor to elevate the idea, and guard it by attaching proper attributes, where shall he find terms for those attributes? He wishes to say—self-existent and eternal:—the Sandwich Islanders, (I speak of them now, you remember, in a state of entire heathenism,) had no such ideas and no such terms. He wishes to say holy:—the Sandwich Islanders had no notion of holiness, and no word for it. He wishes to express God's justice,—they had some idea of justice, but exceedingly inadequate; and their word for it was equally inexpressive. He wishes to say—gracious and merciful; and here, too, he is perplexed:—the highest idea they had of a merciful man, was what we term a good-natured

man. So, if he wish to speak of the exceeding sinfulness of sin, of the immortality of the soul, or of any of the graces of the Spirit, such as repentance, faith, hope, joy, peace; —he finds himself in the same difficulty. Such ideas having been obliterated for ages, the terms also expressing such ideas have long since been lost. And, in consequence of this destitution of terms, missionaries are obliged in their conversation, their preaching, and in their translations of the Scriptures too, to use words nearest allied to the sense they would express, though far from conveying the precise idea at first, or till the meaning has become fixed by frequent use and frequent explanation.

In many instances they succeed, in a measure, by circumlocution; in others they use a sort of patch-work of native words. For instance: *manao* means thought, and *io* means true or real;—so the combination, *manaoio*, is used for faith. Again, *manao* means thought, and *lana* means buoyant, —so the combination, *manaolana*, is made by us to express hope. *Ala* means to rise, *hou* means again, and *ana* is a participial

termination;—so we make *alahouana* to signify the rising again, or the resurrection. We are obliged to manufacture many of the most important words expressive of religious subjects. It is perplexing to the ignorant people, but it is unavoidable. Then, again, in some cases we introduce words of English, Greek, and Hebrew origin.

Such being the case, how can it be expected that the heathen should understand a large portion of the important terms expressive of the nature of God, of true religion, and pure morality? They cannot, till the ideas conveyed by these terms have been first communicated by a patient and thorough course of inductive reasoning—just as a child is taught the meaning of such words as philosophy, botany, and astronomy. And to do this with no common ground to stand upon—to convey ideas to which they have been entire strangers from time immemorial, and expressive of which there is not a word in the language, this is a toil of which you can have but little conception.

3. But, there is another trait allied to this,

Pre-occupation of the mind with false notions.

which I must mention.* Not only are the heathen destitute of ideas and terms on the subject of true religion and pure morality; but, on the other hand, their minds are pre-occupied with false notions, which have grown with their growth and strengthened with their strength. And who can estimate the influence of erroneous ideas imbibed in infancy and matured in manhood? If we pronounce it small, we betray a gross ignorance of the forming power of early education. For the heathen early imbibe, as it were by absorption, notions and sentiments the very reverse of what the Bible contains. The influence of this early bias is such, that even in individuals and nations where the outward practices of heathenism are forsaken, the prevalence of heathen notions is still very considerable. Could we, in some mysterious way, be brought into the interior of their minds, and accurately measure the corrupting sentiments which remain, we should start back in horror and amazement.

I have often wished that I could be introduced for a moment within a heathen's soul,

and see how he thinks and feels. I have no doubt that I should be greatly surprised. For, suppose a heathen nation has thrown away their idols, and acknowledge one God instead of many, still their notions of the nature of God, of the manner of propitiating his favor, of departed souls, and of almost every point of morality and religion, are to a painful extent the same as before. Therefore the utmost attention is required in the missionary at familiar and careful illustration, that he do not inculcate wrong sentiment instead of truth. Without such special care, he may preach respecting the true God, and they to a great extent measure what he says by their notions of false gods, for false gods are all they have in mind;—he may tell of departed spirits, and their minds recur to the wandering ghosts;—he may speak of sin, and the idea they get be that of detection or misfortune;—he may talk of humility and love to God, and they understand a crouching sycophancy to receive his favor, just such as they are accustomed to exhibit when approaching a chief.

An illustration.

Their ideas, and those of men in Christian lands, run in very different channels.

An instance may illustrate my meaning. At the Mission Seminary it is customary for the scholars to meet once a week, in the presence of their teachers, and discuss some subject of practical interest. I remember a discussion, whether it was *pono*—right, or *hewa*—wrong, for parents to give away their children—a practice common among them. The debate was of some length, and it was obvious, throughout the whole, that the prominent idea of right with them was merely convenience, and their idea of wrong mere inconvenience. And the conclusion to which they came was, that it was *pono*, not *hewa*, to alienate their children. I cannot believe that they pronounced the practice *pono* in our sense of the word right, but merely in the sense of convenience. This is but one instance among many to show how confused, indistinct, and inadequate the views of the heathen are on moral subjects. They have by no means the clear and forcible impression of the great ideas of righteousness and

sin which are indelibly stamped on christian countries. This is a very great obstacle, but one that you cannot appreciate.

4. There is another trait allied to this, but sufficiently prominent to be separately noticed. Under the former system of idol worship, the people gained access to the gods only through the priests. They were regarded as the mediators or intercessors; and the people imagined that if they could succeed in pleasing the priests, they should readily find acceptance with the gods. Of course they approached the priests with much show of humility, and loaded them with presents.

Idolatry, it is true, has long since been abolished; but it is too evident that a notion somewhat similar to that I have named still lingers about them. It can be accounted for only from the permanency of early notions and the strength of habit. There are instances of individuals, even at this late period, who seem to act under the belief that if they can succeed in pleasing the missionaries, something material is gained toward receiving the favor of God. The

crowding of the people about the house of the missionary, in years past, has not been altogether to obtain instruction of the way of life, but in some instances *to tell a thought*, and gain the good opinion of the missionary. This practice, as I think, has not obtained chiefly from an intent to deceive, but from ignorance, and from the influence of the former notions and customs to which I have alluded.

Take an extreme case, such as, not many years ago, used to occur. A company of ignorant backwoodsmen assemble together, and it is proposed to visit the missionary and *tell a thought*. One of the company furnishes his more ignorant companions with a sentence or two, which they commit to memory, and then march down to tell it to the missionary. They approach. The missionary looks from his window, and sees them slowly wending their way in single file down the acclivity, perhaps, of some little eminence. Their movement and their countenances indicate their object. The sight is full of the ludicrous and the painful, and the missionary is at a loss whether

to smile at the one or to weep over the other. They arrive—seat themselves about the missionary, and fix their eyes on the ground. One of the number expresses the thought they had agreed upon, which is confession of sin, love for the Bible, or something of the kind, says—'O ko makou manao hookahi ia,' (this is the thought of us all,) and then they arise to depart. It is in vain to attempt to get their ears at such a time. Their minds are intent upon their own thought, and their eyes are watching whether its effect upon you is favorable. Notwithstanding all the missionary may say to undeceive them and convince them of sin, they go away with something of a feeling of self-satisfaction and meritoriousness.

At the present time a case so gross as this does not occur; but not many years since instances of the kind were common, and even now different shades of the same custom are quite observable. There have been times when, if we would have allowed it, our houses would have been crowded, not only by day, but during the night too, by

Difficulty of distinguishing true Inquirers.

persons desirous *to make known their thoughts.* It requires much discretion to discourage the practice, and at the same time receive the visits of those who are seriously inquiring the way of life. Nothing, in all our missionary labors, occasions us so much anxiety and pain. At a time of unusual interest, crowd after crowd, from early dawn till the midnight hour, throng the house of the missionary, to converse, as they say, respecting their souls. Some, yea, many of them, are sincere inquirers, and need to be directed in the way to Jesus; but not a few, even now, come from self-righteous motives, or from force of custom. The course of duty in such cases is exceedingly perplexing and painful. It has occasioned untold solicitude to our brethren in the late powerful revival. They need our prayers for wisdom from on high.

Many of the ignorant natives, too, in days of ignorance not entirely passed, not only came and told their thoughts, but, in accordance with previous custom, accompanied their thoughts with presents. They

seemed to think that in this way they could make a stronger impression in their favor.

Take a case of this kind. As I look from my study window, I see a poor ignorant native approaching my door with a bunch of bananas, a bundle of figs, a turkey, or some gift of equal value. I am sensible, from his very appearance, of the object of his visit, and my soul is sickened and chilled at the thought of such delusion. He enters my door, and I endeavor, by the plainest conversation, to open the eyes of the poor islander, and to tear from him his false notions, but all in vain. A few days after I see him approaching me with a solemn countenance, and bearing on his shoulder an additional present. And, notwithstanding all I can say, and in the most pointed manner, unless the convincing power of God's Spirit interposes, he will continue to seek salvation in this deluded way, month after month and year after year. A desire to *merit* salvation—to construct a ladder and climb to heaven—is a prominent trait of all men, the world over. It

is so with the heathen. O, how many have I seen plodding on in this deluded course!

I have in my eye a certain chief. Other chiefs had become hopefully pious, and had united with the church, and this chief had a desire to be numbered with them. He frequented the house of the missionary to tell his thoughts and to bestow his presents. For a long time he persevered in this course. At length he came to the missionary, and with much earnestness expressed his mind somewhat as follows: 'I have, for a long time, visited your house day after day. I have approached you with humility, and expressed my thoughts with sighing and with tears. I have brought presents of every kind, and I have carefully observed every form of public and private worship.' He was discouraged—exceedingly chagrined at his failure, and showed his hollow-heartedness by relapsing at once into a state of immorality. This is one instance among many.

This practice of thought-telling to gain the favor of the missionary, and thereby find acceptance with God, is so thoroughly

inwrought by the force of former customs, that some shades of it are observable even in those who are truly pious.

A member of my congregation gave evidence of true conversion, and was admitted to the church. The following week I observed that almost all who came to converse with me used nearly the same language—there seemed to be a stereotype thought for the whole; and on examination I found that it was the substance of the last conversation which the newly-admitted member had with me just previous to her entering the church. She had communicated it to others as a thought of some prevalency, and therefore each adopted it as his own.

This trait is so conspicuous that we place much less dependence than we otherwise should on the experience of new converts. Neither do we confide altogether in their tears. It is not an unknown case that a native comes into your room, and seats himself on the floor with his head bowed down and his tears dropping like rain. He confesses his sins in the fullest terms, and asks

your prayers. He leaves the room, and when perhaps a few rods from your door, falls in with some companion, and laughingly tells him he has been to converse with the missionary, and thinks he has succeeded in making a favorable impression. Our main evidence of conversion is a humble and conscientious deportment day after day—not so much the experiences they may tell nor the tears they shed.

The missionaries are all fully aware of these deceptive appearances among the natives—are constantly on their guard on account of them—and feel at all times a deep and painful solicitude—an untold responsibility. In admitting members to the church, they can only act according to the best of their judgment, and console themselves with the thought that the Lord knoweth them that are his. It would be more than we can hope, if among the many thousands admitted the last year, many will not prove themselves unworthy. Not to fear this with the liabilities to deception that exist, would be ascribing to the missionaries a wisdom more than human.

CHAPTER VIII.

METHODS OF INSTRUCTION.

Distribution of the Scriptures and of religious books and tracts.

I HAVE glanced at some of the more prominent features of the heathen's mind. We are prepared, now, to consider some of the *methods* used by missionaries to communicate truth to such minds.

1. Much has been effected, and much more can be effected, by the distribution of the Sacred Scriptures, and of religious books and tracts. Not far from 90,000,000 of pages have been printed at the islands and scattered among at least 30,000 readers. Much good has been done in this way. It need not be objected that the distribution of Bibles and tracts among the unthinking heathen, as many of the Sandwich Islanders still are, is quite a different thing from their destribution in this enlightened land; —that a heathen's intellect is not materially changed by simply teaching him to read;—

that the eyes and lips may read while scarcely a thought occupies the mind. True, great obstacles to the acquisition of correct knowledge still remain—obstacles so great as can only be overcome by the presence of the living teacher, who shall call up the attention of the reader to the meaning of what he peruses, explain the passage by the most simple illustrations, and apply it with minuteness and particularity. All this is true, and yet, as *instruments* in the hands of the missionary, printed Bibles and tracts have accomplished very much among the Sandwich Islanders. In the form of school-books they have been of immense service. Well-qualified men, indeed, must bear a due proportion to the supply of Bibles and tracts. By merely furnishing a supply of Bibles and tracts we cannot free ourselves from the blood of the heathen—we cannot thus accomplish the *main work* of the world's conversion. It is absolutely indispensable that a great body of men go *themselves*, and teach the Bible to the heathen. We must never forget that the *main thing*, which

cannot be commuted for any other effort, is to go forth in person. This point being secured, then furnish those who go with Bibles, tracts, and every facility for their work. The only caution needed is, that every one feel, Providence permitting, that the first claim upon him is *to go*, and the next to furnish facilities. But I must not add remarks.

I pass on to give some account of *itinerant preaching*. Before a description, however, pardon a single thought. Minds like those of the heathen—obtuse and entangled by error, need 'line upon line'—the most familiar instructions, often repeated, and presented in every variety of form that ingenuity can devise. Concentration of efforts on individual minds—the bringing of gospel light to burn and blaze at particular points, rather than scattering it over an extended field, affords the best hope, so far as means are concerned, of overcoming the obstacles I have described. Yet itinerant preaching has important uses, and must not be given up. At the Sandwich Islands it tends to bind the people of remote districts to us, and

exerts a general influence, which is of much service.

I wish I could give you some idea of our preaching tours. At some stations they may be taken on horseback—at others they must be taken on foot. I will speak of tours in Hilo and Puna, districts in which I was called to labor for a number of years. My house was situated near the boundary line of the two districts—Puna stretching in one direction about 40 miles, and Hilo extending in the opposite direction about 30 miles.

In making the tour of Puna, you first provide yourself with two gourd shells of good water, containing about a bucket a piece. You balance these on a short pole or stick, which you place on the shoulder of one of your attendants. You then fill two calabashes with changes of raiment and small provisions, and balance them on the shoulder of another attendant. You tie a pair of sandals of dried bull's hide on the bottom of your shoes, and take care to place several other pairs among your baggage, for you are to travel over fields of sharp-pointed la-

va, and a common pair of shoes would serve you but a short time. Then with a native testament and hymn-book in your pocket, and an umbrella in your hand to shield you from a tropical sun, you set out on your way. You arrive at the first village, and sit down perhaps under a grove of cocoa-nut trees. A shell is blown, and the people assemble. You deliver a short address of 30 minutes, perhaps under the trees, and perhaps in a school-house; make various inquiries about schools, books, and things of the kind; and then pass on to the next village or grove of trees, and preach again a short discourse. After passing six or seven villages and preaching as many sermons, it is night-fall, and you turn your attention to food and rest.

Food, after the native form of cooking, you may find in abundance, but it will be a large hog baked whole in the earth, a calabash of fermented *poi*, or something of the kind, and will not probably please your taste. You look about for a chicken perhaps—roast it on some coals, and that, together with the sweet potatoe or the *Kalo*, and

some biscuit from your calabash, makes a palatable meal. Thus food is easily obtained.

To find rest is rather more difficult. A mat, braided of the lauhala leaf, something like the palmetto, is the bed; a small pillow you usually carry with you, a sheet of bark cloth is the covering. Such a bed, in a warm climate and after the fatigue of a day's journey, you may enjoy as a luxury, and sleep as quietly as on a bed of down. A tour through Puna usually occupies a week or ten days, and the travelling is entirely on foot, under an oppressive sun and over many fields of rugged lava.

The tour in the direction of Hilo occupies about the same time, and is attended with equal difficulties but of a different kind. Here we have deep ravines to pass. Some of the ravines are very precipitous and difficult to climb—and some are immense—the descent and ascent being, as I should judge, at least a quarter of a mile. If a freshet occurs during your journey, then you are obliged to wade and swim the rivers which flow down these numerous and deep

ravines. The rivers are rapid, and the method we sometimes adopt in passing them is this: We first obtain a strong rope; an expert swimmer takes one end of the rope, and attempts to swim directly across the river; he is carried down diagonally, but succeeds in gaining the opposite shore. The rope is then drawn straight across, and well secured; then plunging into the river and pulling hand over hand, you easily pass over.

I have merely described tours at one station; at other stations they are somewhat different, performed some on foot, some in canoes, and some on horseback; but it would be needless perhaps to attempt any further description.

These tours exert a general influence which cannot be dispensed with, but we rely mostly, under God, upon instructions often repeated, week after week and year after year, at permanent stations.

No idea could be more visionary than that entertained by some, that the proclamation of the gospel by a few individuals, travelling through the length and breadth

The world not to be converted cheap.

of heathen lands is sufficient to convert them. Effects must take place without their appropriate causes before such results can be anticipated. It is visionary to think that such beings as the heathen are, would be ready to understand, appreciate, and receive the gospel as soon as they hear it. There is a great mistake on this point. No baseless dream of the night could be more unfounded. It is visionary, too, to imagine that converts from a state of heathenism, the feeblest and most wayward children of all Christ's flock, would be able to live consistent and christian lives without the constant instructions and unremitted watchfulness of a pastor. It is to be feared that those who dream of converting the world by a few men traversing the nations and preaching as they go, indulge such a thought because they wish to convert the world cheap. It would be disastrous to Christians to convert the world cheap—as disastrous as for a man to gain a livelihood without labor. God will not suffer the work to be done easily. It has already cost the precious blood of his only Son, and it

is certainly worthy of all the wealth of the church, and the labor, toil, and blood, if necessary, of every redeemed sinner. The treasures of the church shall be literally emptied, and a large body of stationed laborers permanently planted in every land, before the latter day glory. We must sow in proportion as we hope to reap. The church has sown much at the Sandwich Islands, and is now reaping much. It must be so over the wide world.

3. We proceed, then, to notice the *stated preaching* of the gospel at permanent stations, and to give some account, so far as experience has yet taught us, of the most advantageous methods of conducting it. It is natural for a missionary, when he first commences his work abroad, to fall into that argumentative or didactic method of preaching to which he has been accustomed in his own land; but experience soon teaches him what common sense at first dictates, that this is a method ill adapted to the character of his audience; that it is choosing a dull iron, and putting to the more strength, instead of using a little discretion which is

profitable to direct. A missionary might in this way waste the bone and sinews of his constitution, and consume his precious time; and after years of toil, find to his confusion, that his hearers are familiar with various words and phrases, and can mimic the use of them, but have little notion of their meaning. Missionaries, therefore, the longer they are on the ground, become more and more convinced that the inductive method of reasoning, familiarly conducted in the conversational style, with simple and apt illustrations, is the surest way of access to heathen minds; that it succeeds best in eradicating false notions, and conveying clear and distinct ideas; and that it is inferior to no other in impressing the claims of the gospel on the conscience and the heart.

Let me try to portray before you a Sandwich Island congregation, and in the most familiar words tell how we preach.

Most of the houses of worship are mere thatched buildings—large, but frail. There are some stone buildings, but in the late powerful revival some of them were deserted, as being too small for the thousands who

Description of a congregation.

assembled. These thatched buildings are destitute of floors, but the ground is covered with dry grass, and then neatly spread with mats, braided from the *lauhala* leaf. A few persons, as chiefs and head men, sit in chairs or on benches; but the great mass of the congregation sit closely crowded on the mats—from the feet of the speaker as far as his voice can reach—so closely crowded, that as you look over them, you see little but their heads—a forest, as it were, of several thousand heads. As the missionary rises up before this crowded assembly, an immense array of eyes are at once turned upon him. He feels an indescribable responsibility, and a sense, too, of unearthly joy, at the glorious privilege of preaching Christ to so many listeners.

I describe not only my own practice, but the practice of some others, when I say that the missionary chooses one single truth, and lays himself out to illustrate it. One prominent truth is altogether better than two, in preaching to heathen minds. The missionary, instead of attempting to pour out a flood of thought, which would merely con-

fuse, bends all his efforts and ingenuity at illustrating the particular truth he has chosen. He tries analogy—he tries sober and judicious anecdote—he presents the particular truth in various attitudes—turns it over, as it were, on this side and on that, that it may be clearly seen. And after 15 or 20 minutes' attempt of this kind, he pauses perhaps, and begins to ask questions of this and that person in the congregation, to see if the doctrine has been clearly apprehended. If it seems still to be involved in mist, he makes another attempt at illustration, and again makes inquiries. When he is sensible that he is clearly understood, then he follows up the truth with a short, direct, and practical appeal.

At other times he takes a different course. He selects his passage of Scripture, and, instead of deducing a prominent truth, he begins by asking questions of this individual and of that on the meaning of the passage, and its practical application; elicits thought in this way, and then follows on with remarks, interspersed with questions, and

concludes with an animated and direct application.

These, and other like methods of the familiar and conversational style, we find altogether the most successful in communicating truth to heathen minds.

Some missionaries are in the habit of reviewing on Wednesday the sermons of the preceding Sabbath, and the people, expecting it, prepare themselves for it. They bring slates to meeting on the Sabbath, and sketch down the principal thoughts and illustrations. In this way they fix upon their minds much that they hear. As you return from church one and another may run after you and pull you by the elbow, saying, 'Ua haule kahi poo'—(a certain head has fallen), and ask you again to state it. In this way they secure all the *poo's* for the Wednesday review. The review makes the hearers more attentive, clears up points before obscure, fixes the truth upon the memory, and impresses it more deeply upon the heart.

These remarks do not apply, in full, to the course adopted by all missionaries.



Each one, of course, is governed by his own particular talent.

4. From these remarks on public preaching, you will anticipate what I am about to say respecting another method of communicating truth, that of catechetical instruction. I embrace under this term, Bible classes, Sabbath schools, and all familiar investigation of religious and moral topics in the way of questions and answers. That this mode of instruction is of great use where gross ignorance, dulness of apprehension, and strong prejudice are to be contended with, not only appears reasonable from the obvious principles of common sense, but is abundantly confirmed by experience. It calls up and fixes attention, elicits thought, and brings to light ignorance and error, with the opportunity on the spot to enlighten the one and correct the other. This method, then, when accompanied, as it ought to be, with solemnity, unction, personal application, and earnest appeal, is eminently successful, under God, in grappling with the appaling obstacles of a heathen's mind. I need not here

give a familiar description of our Sabbath schools and Bible classes. They so nearly resemble those in this land, as to make it unnecessary.

We extend this conversational investigation to the manners, habits, usages, and every-day practices of the people, to ferret out what is right and what is wrong. The whole fabric of heathen society, political, domestic, and religious, is based on the most absurd and rotten principles. There must be a tearing up of the very foundation, and a building anew of the whole superstructure. Unless much of this work is done, we must ever complain of inconsistent christians, and sinners remain unconvinced of their manifold transgressions. In doing this work, a familiar and conversational examination of particular points, thoroughly conducted with the Bible in hand, is the most effectual means.

5. There is one other method to which I will here just allude, and treat of more fully hereafter, and that is, *efforts with the young in the form of schools, religious instruction, and systematic training.* In

adults, where torpitude of mind has become a habit, where erroneous notions, early implanted, have become inveterately fixed, and where the inflexibility incident to age has become established, the prospect of imparting clear ideas of gospel truth is comparatively cheerless. With aid from on high, the task is not altogether hopeless—many adults have been hopefully converted; but with the young is our greatest hope. The adult population of 600,000,000 of our race are ensnared by Satan—wound in a thousand coils, and in 20 years the rising generation will be so unless the churches increase their efforts a thousand fold. If there is a fact in the wide world that ought to start us from our slow-paced efforts, it is this. It should make our hearts to throb with agony, and call forth all the effort that our natures can sustain.

Let me say here, for the narrative suggests it, that the missionary work is a work of sober, patient, prayerful, and persevering *toil*. It is not a work of romance, but a business of a humble and

The work by no means discouraging.

self-denying form. It requires inexhaustible patience and unwearied application.

Again let me say, a vast number of laborers are needed. The work is inconceivably great, peculiarly difficult, and emphatically toilsome. One man can do but very little of it before the grave opens to receive him. The immense and arduous task of instructing and elevating 600,000,000 of low, vile, and ignorant heathen, cannot be done with a little labor or a small amount of means. There is no danger yet that we shall be debarred the angelic honor and heavenly luxury of laboring, giving, and going. We can have a share in the glorious enterprize. There is room enough yet for all your wealth and all your efforts—stock in the bank of God to be obtained, so that you can make the profitable investment of a hundred per cent. in this world, and in the world to come life everlasting.

Let me say, too, the work of laboring for the heathen is an encouraging work. There are obstacles, indeed, various and great. But God's Spirit can overcome them. Nothing is more evident than the

insufficiency of human means to contend with the obstacles I have portrayed, but the power of the Holy Ghost knows no limit. Under the Holy Spirit, the stupid become attentive—the ignorant begin to think—and those of but little conscience begin to feel, and feel deeply. I take delight in describing the various and appalling obstacles, for the greater they are, the more sublime the power of divine grace in overcoming them. Let it not be said of any class of men on earth, they are too stupid for God's Spirit to operate upon. O, what a display of divine power the last year at the Sandwich Islands—no mind can conceive of it. When we take into account the condition of heathen minds, we are forced to break forth in strong exclamation at the wonderful exhibition of Almighty power. Let us be encouraged, then, to toil for the heathen. And let us remember that the time is short,—much is to be done, and here is not our rest. Let us deliberately and cheerfully choose a life of patient and humble application in the work of Christ while breath remains, and be content to look upward and say: *God give me rest in Heaven.*

CHAPTER IX.

REASONS FOR SCHOOLS.

Introductory remarks.

In speaking of the kinds of missionary work at the Sandwich Islands, I named that of Christian schools. This is a class of efforts of vast importance, and demands a particular notice. I wish to describe our missionary schools, trace a little their history, and give some account of their present condition.

Before entering, however, on a description, I must ask my readers to peruse attentively a few remarks. After the remarks, the description will be better understood. The fact, too, that the subject of missionary schools is one now under discussion in the public mind, renders the remarks I shall make still more necessary.

The Scriptures affirm, '*That the soul be*



without knowledge, it is not good.' Heathen souls are without knowledge. The depth of ignorance cannot be fully portrayed. It is inconceivable. 'Darkness covers the earth, and gross darkness the people.' The evils of this state of deep ignorance or *mental death* are neither few nor small. No one can tell how much light excelleth darkness. The great need then is, to communicate light. And the inquiry arises, what means shall we use to enlighten the mind—to arouse and strengthen its dormant powers, and to furnish materials for thought? No better instrumentality has been devised than that of Christian schools. Pious school instruction is a simple means, but one of amazing efficiency. It is a means well adapted to every land, yet it is, if possible, more appropriate and more indispensable among an ignorant people. Its instrumentality, therefore, is peculiarly needed in a land of pagan darkness. Experience teaches us that light and truth make but slow progress without it. The gospel of Jesus Christ, the most important of all truth, finds but very imperfect inlets to the soul

The object which the mission has in view.

where there is no school instruction. And as to permanency of religious institutions, we cannot with reason hope for it among any people, unless their minds to some extent be aroused, expanded, and strengthened by the discipline of schools.

But, before noticing definitely the reasons which weigh in the minds of the missionaries for prosecuting with vigor a well-devised system of education at the Sandwich Islands, it is necessary to *form clear and distinct notions of the object which the mission has in view.* At what do the missionaries aim? There are two objects, in some respects quite distinct from each other, which they may be supposed to have in view; one is, merely to gather in a harvest of souls from the present population, or, in other words, to fit the present generation to die; and the other is, to raise the people from a state of heathenism, to take a permanent stand as a christian nation.

Merely to preach the gospel to a people in the form of public instruction, give a little knowledge perhaps in common schools, and gather in a harvest of souls, though an

The object which the mission has in view.

object of *infinite moment*, is, notwithstanding, in one respect a superficial work—it leaves the territory still in the hands of the enemy. Even this is a very great and difficult work, but yet comparatively easy, and, with God's blessing, often accomplished; while to place a nation on a permanent basis, is quite a different undertaking, and one rarely effected.

The work of missionaries hitherto has been mostly of the former kind, and such, also, to a great degree was the work of the Apostles. And what people, we may ask, stand on the record of history as having been elevated and saved, as a nation, except by a great combination of means, connected with the preaching of the gospel, and operating for a number of centuries, as in the case of Great Britain? The work of raising a people, within a short period, from a state of heathenism, to that of an intelligent, industrious, and christian nation, is a work not yet on record. Such an event, whenever it shall take place, will fill a page in history of inconceivable interest.

Elliot, Brainerd, and other missionaries

to the Indians, were instrumental in saving many of the souls of their hearers; but did not rescue those tribes from extinction. It may be said, perhaps, that powerful causes were in operation to exterminate those tribes. And, in reply it may be said, that to a greater or less extent the same causes are in operation at this very hour to exterminate almost every heathen nation on the globe. The spirit of traffic and of commercial enterprise has carried the rum, the diseases, and the overreaching avarice of professedly christian nations to almost every shore and village of the whole known world. It is not the contact of civilization with a savage state, as some imagine, that exterminates the heathen; but the introduction of evils from civilized lands. And, unless redeeming influences, to a far greater extent than heretofore used, can be speedily put forth, it requires not the spirit of prophecy to affirm, that the extinction of almost every heathen nation, the world over, is inevitable; and that only scattered individuals can be saved, or rather prepared to die, whilst the tide of desolation sweeps away the multi-



tude. To counteract, under God, the desolating evils, and place a nation on a permanent basis, requires a vast amount of means and of effort—far greater, perhaps, than even the most thinking part of the community imagine.

A harvest of souls has been gathered in by missionaries, and is being gathered in at the present time, from several heathen nations. This is truly the case with the Sandwich Islands. A glorious harvest has been gathered, unto the praise of God's grace. But the question whether the mass of the people is to be elevated and added to the list of christian nations, remains yet to be settled. It remains yet to be known whether the territory shall be left in the hands of Satan, or gained over to the side of Christ.

But if the inhabitants of the Sandwich Islands cannot be saved as a nation, what heathen nation can be rescued and placed on a permanent basis? Look over the list of heathen nations, and examine narrowly into the exterminating causes which are at work in each. I have paid some little at-

tention to this subject, and I find facts that startle and overwhelm me.

The conclusion is too melancholy to be entertained, that all heathen nations must be lost, and the ground occupied, not by worthy citizens from christian lands, but by the very refuse of those lands; Satan still triumphing with malicious joy. And yet, to all human appearance, such must be the inevitable result, unless moral means are brought to bear on heathen nations to a vastly greater extent than has been thought of by the christian community. If the Sandwich Island nation is to be saved, and the territory gained over to the side of Christ, efforts must be put forth, compared with which all that has yet been done, notwithstanding the glorious triumphs effected there, is scarcely more than a mere commencement. So much greater is the work of raising up a people as a nation, than that of merely gathering in a transient harvest.

And yet, who can endure the thought of merely reaping a transient harvest, and leaving the territory under the dominion of the great enemy of God? Your missionaries



A thorough system of education needed.

cannot. They believe, according to the promise, that Christ shall inherit all nations; and not that his inheritance shall consist merely of a few scattered individuals saved from an universal wreck. Your missionaries, therefore, aim to elevate the nation, and make it a christian people. They aim at this, though they see the causes of extinction scattered everywhere in fearful profusion. They feel that they must not be discouraged by these exterminating causes, for that would be to give up all heathen nations. They cling to the only remaining alternative, that of endeavoring to counteract, under God, this array of deadly evils by a corresponding amount of moral means. And who, who would not embrace this alternative, even with the vast amount of effort which it supposes?

One class of means necessary to such a result, is a well-devised and thorough system of education. If the sole aim were to lead to repentance a portion of the present generation, then God might bless the faithful preaching of the gospel with a little school instruction perhaps, to the accom-

plishment of that end; though even that end, judging from God's providence hitherto, could not be so advantageously effected by such a course, as by more attention to schools; for facts show most incontestibly, that those persons whose minds have been aroused to think, and whose consciences have been enlightened by school instruction, are by far the most hopeful subjects of divine grace.

Having then this general view before us, let us now look at reasons and facts. We shall aim so to connect facts with reasons, as not to be tedious.

1. The first reason which presents itself is that to which we have already alluded, that without school instruction heathen minds are so dormant, so unaccustomed to think, and so pre-occupied with false and grovelling notions, as to be in a great measure unprepared to comprehend the truths of the gospel. The heathen mind (as previously described) is in such a state as to render school instruction of indispensable importance. Without schools, as a general remark, there cannot be intelligent hearers

of the gospel. The youth taught in schools, whose minds are aroused to think, and whose consciences are enlightened, are the persons most likely to be converted. This is not the voice of theory, but of experience. It is not the experience of one mission merely, but of all.

What copious blessings have descended upon the schools in Ceylon? What christian is there whose eye has not been lighted up, and his heart cheered, with the reviving intelligence which has come to us from time to time from those interesting schools?

The Sandwich Island mission also, for the last several years has turned much of its attention to schools; and eternity only can reveal how far these instructions have prepared the way for the late powerful and wide-spread revivals. In some of the schools for children and youth, more than one half have been hopefully converted. Of the whole number of estimated converts, about 1000 are from the young embraced in schools. And I think it may be safely said, that the instance has been rare of a soul converted who has not been in *some measure*

To schools we look for future laborers.

connected with schools. The boarding-schools, the schools on which the most pains and labor are bestowed, have shared most largely in the out-pouring of the Spirit. These are facts, which cannot be forgotten or disregarded. They illustrate the declaration of Scripture, that we are to reap in proportion as we sow.

2. Again, schools among the heathen afford the readiest means of access to the people—the most favorable openings for communicating gospel truth—the firmest bond of interest, and a most pleasant and important chain of posts from which the most salutary influence of various kinds can be most advantageously disseminated. These points are too obvious to need illustration.

3. Again, any other course than that of introducing the work of education, involves the supposition that the nation is to be permanently supplied with preachers from abroad. There is no other alternative. Without a system of education, and a thorough system too, how are preachers of the gospel to be obtained, except from other

Without schools, the nation always in infancy.

lands? In such a case, preachers must be furnished by the American churches, not for a number of years only, but for all time to come; and if for one heathen nation, most evidently for all—a conclusion from which the mind instinctively shrinks as utterly impracticable and absurd.

Look over the pages of history, and tell us of the nation where the experiment has been tried. Where have preachers of the gospel been supplied from another land century after century? What would be thought of an attempt to supply the valley of the Mississippi as a permanent arrangement with preachers of the gospel from the other States? How much wiser to introduce schools, colleges, and seminaries, in the valley, and raise up laborers on the ground!

4. Again, were it possible for the Sandwich Island nation to exist, and be permanently supplied with preachers from abroad, yet it could only exist in a state of infancy. And how unwise and ridiculous should we appear, nursing an infant with grey hairs. The eagle is wiser, who teaches her young

A variety of laborers must be trained in Schools.

to use their own wings and depend upon their own strength. We are wiser in the education of our own children. We teach them to stand upon their own feet—train them gradually to think and act for themselves, and when somewhat mature in years we expect them to be sustained by their own industry, and to be guided by their own wisdom. The Sandwich Island nation is the infant we are training. Let us teach it to exercise its own powers, and ultimately to depend, under God, upon its own strength and its own resources. As soon as practicable, we must raise up preachers of the gospel, and other laborers, from among her own youthful population. But this end can never be secured without a well-devised and thorough system of education. It cannot be secured without such a system entered upon immediately, for the nation is going to decay. It cannot be secured without engaging in the work with vigor and unwearied preseverance, for the difficulties are many and great.

5. Again, the mass of the people can never be elevated to be an intelligent, indus-

A variety of laborers must be trained in Schools.

trious, and christian nation, without a great variety of laborers; and to furnish a permanent supply of such laborers, the work of education is absolutely indispensable. The work of public preaching, though a prominent mode of bringing truth before the minds of the people, is, notwithstanding, far from being the only way of exerting a gospel influence; and, though a principal means in rescuing a nation and placing it on a permanent basis, does not pretend to accomplish that end without bringing into requisition many influences of an auxiliary kind.

If any one doubts this assertion, let him look at facts. Let him look back through the whole chronology of national history, and bring an instance to confute it. Or let him look at the United States, and estimate the variety and amount of means which are deemed necessary to counterpoise the sinking tendency of a nation already intelligent and christian; and then let him reflect, that if such is the amount and variety of effort necessary to hold up the United States from heathenism, what

must be requisite to raise up the heavy mass of a heathen nation from the inconceivable depth to which for centuries it has been sinking. With such a view of the case, he cannot fail to be convinced that to elevate a heathen nation, if the instrumentality is to bear any proportion to the end, requires a great variety and a great number of able men; that the efforts of a few public preachers alone is too small a power, as we judge of instrumentality, to bring to a poise the downward momentum of a barbarous people; that a great number and variety of other laborers must unite their strength, or the leaden mass will never be raised.

In looking, as proposed, at the various means which are in use to buoy up the United States, and preserve above-board its intelligence, its habits, and its christian character, it is difficult to take in the whole at a single view. The mind becomes confused, and the impression is obscure. Let us then look a little in detail at the means used in a single village. Take, perhaps, a village of 2,000 inhabitants. Its peaceful citizens, for the most part, are the descend-

ants of ancestors, who, farther back than memory can trace, or perhaps for 30 generations, have felt the influence of the Christian religion. Through this period of 30 generations, the pure, perfect, and holy principles of the gospel have been correcting the habits of society, renovating its government, elevating its principles, and sending a flow of benevolent and refined feeling through all the interchanges of life. Economy prevails among these villagers as the habit of ages, and the fostering care of a good government, holds forth motives to industry and enterprise, which cannot be resisted. Agriculture, the useful arts, and labor-saving improvements are well understood; and afford in abundance the means of civilization and refinement. These active villagers are also intelligent—a reading and a thinking people; and before them lies a boundless field of literature, both scientific and religious. Their minds have been stored with the public instructions of the house of God,—they have been trained in schools, and improved by the remarks of the learned and wise. But, more than all

this, a large portion of these inhabitants are Christians.

I have chosen, you perceive, a village of the very first order for religion, good morals, and intelligence; for it must be admitted that such a people require as little amount of means as any other, to preserve them from retroceding into ignorance, degradation, and vice.

I inquire, then, what is the amount of means which would be deemed necessary to preserve in good condition this christian village? Would merely the labors of one clergyman be sufficient? Let us, then, give these 2,000 inhabitants a faithful preacher of the gospel. Now, we are to devolve upon this single clergyman all that is necessary to preserve the intelligence, the industry, the good habits, and christian character of these villagers. We will then suppose, if the case be supposable, that we lock up the school-houses or convert them to other purposes—make a bonfire of all books, scientific and religious—seal up the lips of intelligent and praying church members—cast out the type of the periodical press—tear down the

sign-board of the medical man and the civilian—overturn the government, and substitute a despotism—extinguish the blacksmith's forge—hush the busy hum of every mechanic and every artist, and break in pieces all the labor-saving machinery and improved implements of husbandry. These auxiliaries, and all others, must be annihilated, in order to devolve the whole work as was supposed on one preacher of the gospel. Now, I ask, would the unaided efforts of this one man save the village from retroceding into ignorance and degradation?

And yet this one clergyman has an easy task compared with that of the missionary. For the missionary is a foreigner—has the language to learn—must become acquainted with the habits, prejudices, and opinions of the people—maintain a faithful correspondence with foreign directors and a religious community, and be embarrassed with many time-wasting perplexities of a secular kind, of which a minister in a christian land has no conception.

Besides, in the village in question we did not imagine the inhabitants reduced to a

state of heathenism before we cast them on the labors of one man, but merely supposed all external influences of an auxiliary kind to be suspended. To place the village in a state of heathenism, we must not only make all the external changes we have supposed, but effect changes of vastly greater importance—changes in the minds and hearts of the inhabitants. We must erase all good maxims, break up all habits of industry—roll back the intellect many centuries, far back into the thick recesses of night—in short, undo all that religion and civilization have for ages effected, and completely enervate and brutalize both the heart and the mind.

And even then the work is not done, but we must infuse all the notions of a low and groveling superstition, entwine these notions with the vilest passions and basest appetites, and rivet them by the habit of ages.

The single clergyman, then, in the village supposed occupies high vantage ground above that of a foreign missionary. And yet, how soon would he find his field becoming a wilderness, could his efforts be iso-



The vantage ground of a pastor at home above a missionary.

lated as we have supposed? He does not appreciate the vast extent to which he is indebted to intelligent and praying church members, to school teachers, physicians, wise legislators, mechanics, artists, manufacturers, agriculturalists, an extensive literature, and a periodical press; because, having always enjoyed these and similar advantages, he has become insensible to their importance. Could he be deprived of them as we have supposed, he would then feel his loss. A man does not fully appreciate the value of hands, feet, and eyes till he is deprived of them. So, it is not till a minister goes forth unaided to a barbarous people that he begins to attribute due importance to the various advantages we have enumerated.

Is it not clear, then, that to elevate the Sandwich Island nation, requires not only a few ministers of the gospel, but a great number and variety of laborers? It is not sufficient, even in respect to a religious influence, that it be exerted by a public preacher alone, but private individuals of some intelligence must carry it everywhere—to

every village and every hut, however remote and obscure, and faithfully disseminate it by a familiar mode of instruction, and by a consistent example throughout the whole mass of society. Mind, too—the whole mass of mind, must be awakened; and to accomplish this, the simple but efficient means of common school instruction must be universally diffused.

Then, too, there must be men of skill in the useful arts, to teach the people how to apply to advantage their muscular force; for it is not physical strength that is wanting, but intelligence and skill to make use of it. The useful and busy arts must wake up the death-like stillness and inactivity of heathen society, promote industry, and furnish the means of civilized life.

Much must be done, too, in the profession of medicine, not only to stay the progress of diseases which are rapidly sweeping away the people, but to outroot a system of quackery of the very worst kind—a quackery combined with the gross superstitions of heathenism—a quackery which not only cuts



The means us d at home, needed abroad.

short many lives, but poisons also the immortal soul.

Much, too, is to be done in respect to the political affairs of the nation. He only is truly free whom the Son of God makes free, and the farther a nation is removed from the religion of Christ, the more despotic become its rulers, and the more enslaved and trodden down become the great mass of the people. Heathenism, all the world over, is a state of bondage—not only mental and moral bondage, but also a state of political degradation to an iron-hearted despotism. If the Sandwich Islanders are to exist as a Christian nation, there must be a thorough reformation, not only in religion, good habits, and intellectual capacity, but also in the form of government. But how is this change to be effected, unless men are raised up from among their own population, whose intelligence and integrity shall be competent to so important a task?

In all these departments of labor, at which I have briefly glanced lest I should tire your patience, there must be well-trained and efficient laborers.

For the laborers needed we must look to schools.

From whence are they to be obtained? It is evident that at first they must be furnished by christian lands, in sufficient number at least to be teachers of others. But nothing but a thorough system of education can furnish as a permanent arrangement the requisite number of preachers, physicians, legislators, school-teachers, catechists, intelligent artists, and the like. And all these are needed to combine their strength, and lift at various points in raising up the heavy mass of heathen society. What would have been the present state of this country had not the Pilgrim Fathers erected the school-house and the college as well as the house of worship? Could she always have been supplied with preachers, physicians, and other laborers from the father-land? And if that were possible, in what a state of helplessness and national imbecility would she have existed, instead of acquiring the intelligent, independent, and manly character which she at present exhibits. Let us imitate the wisdom of the Pilgrim Fathers, and in our endeavors to elevate the Sandwich Island nation, associate



Schools must be thoroughly under christian influence.

the means of a thorough education with the instructions of the house of God.

When I speak of a system of education, I mean, of course, a system baptized with the Holy Ghost—most thoroughly under the influence of the religion of Christ, entered upon and prosecuted at every step with fervent and humble prayer. By such a course, it is to be hoped, a large number of men might be raised up to do good in various ways, and prove, under God, the salvation of their country. At least we may confidently assert, that if, for the lack of money or of men, a class of laborers of various kinds cannot be raised up from among the rising generation of the Sandwich Islanders, we ought to relinquish at once all hope of saving the nation, notwithstanding the powerful revivals experienced there, and merely aim to prepare for death as many of the present generation as possible. In familiar words, we ought to give up the ship and save what we can from the wreck.

6. But, in addition to this urgent consideration, we must notice again, that unless

The prospect of Hawaiian children if left without schools.

the work of education be prosecuted with vigor at the Sandwich Islands, the rising generation of children and youth will grow up in a state worse, if possible, than that of their fathers. There are at the islands not far from 30.000 children—all of whom lie entirely at our disposal—completely on our hands—the forming of their character, in the Providence of God, is devolved upon the American churches. They will soon arrive to years of manhood, and be the Sandwich Island nation. Time flies—the fathers die—and the children stand in their places. The plastic clay is now in our hands. If we do not take advantage of the present favorable period, we may be certain that Satan will not let it pass unimproved.

Leave the children without schools, and what will be the result? You might see them from morning to night, ungoverned by their parents, almost naked, ranging the fields in companies of both sexes, sporting on the sand-beach, bathing promiscuously in the surf, or following in the wake of some drunken sailors, and learning all their profaneness, obscenity, and swaggering be-

havior. Leave them without schools, and they will grow up like the wild goats of the field—grow up under the influence of the blasphemer, the adulterer, and the drunkard—and, more than all this, grow up *hardened* against all the influences of Christianity—a state worse, if possible, than heathenism itself. With schools, as facts have shown, they may be trained up with moral habits, and religious feelings, and many of them be safely gathered into the fold of Christ.

7. Again, education is necessary to guard against the threatening aspect of Romanism. With a zeal and perseverance worthy of a better faith, the Church of Rome still continues her efforts to gain a footing at the islands. Now we know that it is a motto, in regard to that religion, that ignorance is the mother of devotion; and were the showy forms once thoroughly introduced at the Sandwich Islands, there is no room to doubt that they would flourish in all their luxuriance as they already do in many a fair island of the Pacific Ocean. In view of this danger, it is of the utmost importance that the people should be trained by the discipline of

a school education to think and judge for themselves.

8. Again, the training of native helpers is called for on account of the local circumstances of the people. The islands are volcanic, and are very much cut up by deep ravines, which render access to distant parts of them very difficult. But no inconsiderable portion of the population live in the deep vallies, remote caverns, and obscure recesses. Unless native preachers, teachers, and catechists can be raised up for these remote and secluded parts of the islands, there is much reason to fear that they will ever be left in a state of destitution.

9. And here we must add, that to all human appearance, most of the islands of Polynesia must remain unevangelized unless a native agency can be raised up for the purpose. The islands, many of them at least, are quite small, and on many accounts which I have not time to enumerate, extremely inconvenient for the residence of Europeans. Foreign teachers, of course, must be expected to visit all the important

groups; but how, I ask, are the untold spots to be evangelized which dot the whole surface of the wide Pacific? Unless a native agency can be raised up for the purpose, their prospect is dark and cheerless. If native laborers can be trained for the work at the schools of Hawaii, they will possess the great advantage of being acquainted in a good measure with the language of the people, and their manners, customs, prejudices, and modes of thought; for the language of a great part of the Polynesian tribes is substantially the same, and so are their habits and modes of thought.

We are urged, then, to enter upon the work of education at the Sandwich Islands as the only means of raising up intelligent hearers of the gospel, as the most favorable mode of access to the population and the firmest bond of union, as the only prospect of furnishing a permanent supply of preachers for the islands, as the only prospect of furnishing such a supply of other laborers as are absolutely indispensable to the education of the nation, as the only way of training the people so as to possess any ma-

turity of character, as the only measure to preserve the rising generation from growing up in a state worse, if possible, than that of their fathers, as the only proper barrier against the threatening attitude of Romanism, as the only method of spreading knowledge and religious influence in the remote parts of the islands, and as the only hope of a large portion of Polynesia.

CHAPTER X.

DESCRIPTION OF SCHOOLS.

System of schools.

ACTUATED by such considerations as I have named, the missionaries at the Sandwich Islands have, for several years past, turned many of their thoughts to the subject of education, and have entered in some measure upon the work itself. I would here give a brief statement of the system of schools which they have in mind, and which they have engaged in so far as men and means would allow.

1. A Mission seminary for young men, where an education somewhat thorough may be obtained. This school has been in progress for several years—has three professors (including one in ill health and absent,) and public buildings of stone in a state of forwardness to accommodate from 150 to 200 students. The number of students is restricted at present to 60, for

want of teachers and funds. The scholars are trained to habits of neatness and systematic industry, as well as in religion and science. The school was instituted in 1831. The first scholars were adults, who built their own school-house under very great discouragements, and with unwearied perseverance. Experience has led us to remodel the school. The scholars are now all young—boarded, and trained like a large family.

2. A Female Seminary, a counterpart of the Seminary for young men. The number of pupils is restricted to 40, for want of funds. Indeed, orders came to disband it, but some means were borrowed on personal credit to continue it in existence. It is an institution of deep interest.

3. As preparatory to these higher seminaries, lower boarding-schools are needed; but, for the want of means, only one as yet has been commenced. This is at Hilo, and has 31 scholars.

4. As a fourth item in our plan of education, it is deemed exceedingly desirable that there should be one well-qualified foreign



The same need of schools in other missionary fields.

school-teacher at every station, to teach a model school, and to establish and superintend common schools in every district as fast as competent native teachers can be furnished for the purpose.

The plan here stated is not an untried experiment, but has been already so far entered upon as to ensure, if faithfully prosecuted, the most abundant success.

And here allow me to remark, in passing, (for I would not selfishly confine my thoughts to one field of labor,) that what I have said applies with equal force and with little modification to Africa, Ceylon, Asia Minor, the Indian Archipelago, and almost every missionary field. It is in view of the fact that the reasons I have urged are of almost universal application, that I have consumed so much time in dwelling upon them. My soul's desire is, that from one heathen nation you may learn the wants of all. I would not restrict your view particularly to the Sandwich Islands, but lead you to look at the wide world. To do then for all nations what I have urged in behalf of the Sandwich Islands, what an inconceiva-

To educate all nations an immense work.

ble work! How vast the number of men, and how immense the amount of means which seem necessary to elevate all nations, and gain over the whole earth to the permanent dominion of the Lord Jesus Christ! Can 300,000,000 of pagan children and youth be trained and instructed by a few hands? Can the means of instructing them be furnished by the mere farthings and pence of the church? Will it not be some time yet before ministers and church-members will need to be idle a moment for the want of work? Is there any danger of our being cut off from the blessed privilege either of giving or of going? There is a great work yet to be done—a noble work—a various and a difficult work—a work worthy of God's power, God's resources, and God's wisdom. What we have as yet done, is scarcely worthy of being called a commencement. When God shall bring such energies into action as shall be commensurate with the greatness of the work—when he shall cause every redeemed sinner, by the abundant influences of his holy Spirit, to lay himself out wholly in the great



enterprize, then there will be a sight of moral sublimity, that shall rivet the gaze of angels. Angels may gaze, wonder, and admire; but we, brethren, may have the higher honor of being co-workers with God in accomplishing the glorious event. God forbid that any of us should undervalue the honor, or fail of receiving it. Let us love toil, love self-denial, and love to die, if necessary, in so glorious a work as that of the world's conversion. To fail to do this when a world is sinking, and there is an immensity of work to be done, who, who will incur the responsibility? It is a responsibility of amazing and fearful extent.

Keeping in mind this fearful responsibility, let me turn your thoughts a moment to the interesting nature of the work. I have said our missionary schools are interesting, and while I briefly describe those at the islands, you may, if you choose, regard them as merely examples of what may be seen in many foreign fields.

Enter, then, the Mission seminary, and look upon the assemblod group of interesting young men. They are all decently clad,

and are trained to habits of economy and systematic industry; have regular hours for study, labor, recreation, eating and sleep. Many of them are youths of piety; 13 of their number have been added to the church the last year. They answer with readiness questions in history, philosophy, and religion, and demonstrate with precision, problems and theorems in the exact sciences. They are in a process of training to be teachers and preachers to their own countrymen, and to other barbarous nations. Already scholars from the school have been of immense service as teachers, catechists, exhorters, and advisors to the chiefs.

Enter a Female Seminary, and look upon the clustered group. Propriety and neatness are seen in their humble dress—sprightliness and discretion characterize their deportment. It cannot be otherwise but they shall exert a great influence upon society, and be models for imitation. They are not only instructed in science, but trained as a family to correct and sys-

tematic habits. Eighteen out of 42 have become the last year hopefully pious.

Enter a lower boarding-school at Hilo, and look upon the sparkling eyes and bright countenances of a group of boys. They are decently clad, sitting with books in their hands, and exhibiting a docile and attentive spirit.

And then go from village to village, and from district to district, and visit the vast number of common schools. At the Sandwich Islands there have been at times from 50 to 150 district schools connected with each station. At a quarterly examination, when they assemble at the centre they form so great a multitude that no house can contain them. At some stations from 5 to 7 thousand learners could be seen with books in their hands, and covering like a cloud the wide plain. The former system of schools, however, has accomplished most that it can accomplish. Schools now are less numerous, but better organized, and furnished with more competent teachers. They are mostly for children. A considerable portion of the children are now trained

The feelings of missionaries deeply enlisted.

in schools. The latest accounts of them are very encouraging.

These schools, I remarked, are an interesting feature in our operations—and they are, too, for the reasons enumerated, *vastly important.* Missionaries appreciate their importance and feel it deeply—far more deeply than it is possible for you to conceive of. Nothing takes a deeper hold of a missionary's feelings than his school of children and youth. They are dear to him as the great hope of his toils, and they are dear, too, as his adopted children.

It cheered our hearts when we were told to devise liberal things in regard to them, and to press forward in enterprize. We readily obeyed—multiplied our schools, and gathered in many interesting and sprightly groups of children.

Our brethren in Ceylon and in other missionary fields did the same. *But,* when they were joyfully engaged in this work, a voice came to them from o'er the great deep. Oh! what a voice was that! It required them to disband their schools, and to send back the objects of their toil and care to all



Schools disbanded.

the abominations, vice, and ruin of their former state.

At the Sandwich Islands it crippled our Mission Seminary, required us to relinquish our Female Seminary, (a measure, however, which was not found necessary,) and blotted out the bright prospects we had formed of lower boarding-schools.

You can little appreciate the trial of a missionary when called to disband his school. Look at it a moment. A missionary meets his scholars for the last time. His countenance is dejected and sad. He gazes upon them awhile, as they sit neatly clad, and properly arranged upon their seats. He calls to mind their former state—the dens of crime and the pit of pollution from which they were taken. He thinks of the pains and toil already expended in training them, and of the cheering hopes he had fondly entertained. He then turns the picture, and looks at the gloomy prospect now before them—that these, his adopted children—the objects of his affections, his prayers, and his unwearied toil, must be sent back, to wander, stumble, and fall—to

be thrust down from the gate of heaven to the pit of woe.—With such emotions, he gazes upon the interesting flock—the anguish of his spirit dries up his tears and chains his tongue in silence. Then stifling his feelings, he forces out the sad intelligence, that this is the *last* time of their meeting. The children in tears reluctantly leave the room, and the teacher retires—for what? To sleep! think you? or to spend the night on his knees in deep sorrow and agony of spirit?

Is this fiction, think you? I wish it were. The last few years have given us too much of the living reality. And in view of facts like these, can you enjoy, Christian brethren, your various luxuries—can you find relish in them?

A little incident related at the last meeting of the American Board, very affectingly shows the feelings of one heart. O that there were many such! It was a pious female in the state of Illinois. She said to her husband, one evening, that she had been thinking whether she could not do something to resuscitate one of the hea-



then schools. 'Well,' said he, 'you may if you can afford to forego one gratification.' They had laid a lovely child in the grave. They were about to send for a stone, which would cost 25 dollars, as a memento of affection, to be placed at the head of this little grave. 'But,' said the mother, 'I would rather do something for these living children, than gratify my fond feelings for the memory of the dead.' The order for the stone was arrested, and the money given to resuscitate a heathen school.

What this female did, shall be had in sweet remembrance long after the memory of the wicked shall have perished.

Let *us* thus feel, thus act, and humbly and fervently pray.

Most of the disbanded schools have been revived, but are still very much crippled in their operations. The buildings of the Mission Seminary at the islands are constructed to accommodate between 150 and 200 students, and the students can be had at any moment, but for want of funds the number is restricted to 60. Several boarding-schools are needed on the different is-

lands, and plans for them had been projected, but there are no funds to carry them into operation.

The late unexampled revival at the islands renders seminaries and other schools of double importance. The youth converted should be in these schools—in a process of training, to be helpers in the great work, which has become so heavy that the missionaries cannot carry it. Unless this is done, an immense advantage will be lost—a golden opportunity suffered to pass by unimproved. Unless the seminaries can be carried forward with vigor, it is to be feared that a re-action will take place. How can one man watch over a church of three thousand members, with no deacons or elders to stay up his hands. It seems scarcely possible to retain what has been gained without raising up many native helpers to take hold of the work. All things are now ready. *Now is the time.* More, perhaps, may be done now in a year, than some time hence in ten. Vigorous efforts must be speedily made, or much, very much must be lost. This is a truth, the force of which every thinking mind must feel at once, and feel deeply.



CHAPTER XI.

THE WIDE FIELD.

The thought that suggested this chapter.

It was stated as a strong reason for education at the Sandwich Islands, that it was necessary to raise up a native agency for the numerous islands of the wide Pacific,—that the training of native laborers was the only hope of a large extent of Polynesia. It may be well, therefore, to look at the wide field, of which the Sandwich Islands are a part—to bring in at *one view* the different groups of islands in the Pacific, to which the gospel has been carried, and those which still lie in darkness; and at one general glance catch some outline of the progressive extension of Christianity from island to island and from group to group. And, particularly, it may be well to notice the experi-

ence already gained of the use of native laborers in this work under the superintendence of Mr. Williams and others. *For if teachers of such limited information have been of great service, what may we not expect, under God, from laborers thoroughly trained in our Mission Seminary?*

But not only the importance of schools at the Sandwich Islands, but the importance of all our efforts there, can only be properly judged of by taking into view the whole race, with similar language, modes, and customs, of which the Sandwich Islanders are merely one tribe. The late out-pouring of the Spirit, too, suggests the inquiry, to what other places can it be expected that the light so gloriously kindled up will eventually extend?

Let us consider, then, the Sandwich Islands as connected with the wide extent of Polynesia—look at the whole field, and collect the *main* facts that history may afford in regard to it. In doing this, my information will be drawn not only from personal observation, but from a variety of sources, and especially from the Narrative of Mr.

Numerous islands of the Pacific.

Williams. I wish it to be understood that I attempt not a detailed account of missionary enterprises throughout Polynesia, but *only such a general sketch as may assist in judging correctly of the bearing and importance of our efforts at the Sandwich Islands.* The reader is requested to look at the facts that follow with this thought distinctly in mind.

Take, then, a map, and spread it out before you. Island after island, and group after group, various in size and almost endless in number, dot the whole surface of the wide Pacific. Some of these islands marked on the map do not exist—a vast number not marked, do exist. The Pacific is yet a field of discovery. Though an immense number of islands are already known, yet many more doubtless remain to be sought out,—and of those that have been discovered, few, comparatively, have been fully explored.

Polynesia, so far as has yet been ascertained, is peopled by two *races*, who are in a great measure distinct. Let us divide Polynesia, then, according to the races, into Eastern and Western. Western Polynesia, so

far as known, is said to be inhabited by a people somewhat resembling the Africans. Eastern Polynesia, including also New Zealand, exhibits a race which, with little doubt, may be called the Malay race. The principal islands and groups of this range, commencing at the South, are New Zealand, the Hapai Islands, the Vavau Islands, the Navigator's Islands, the Friendly Islands, the Hervey Islands, the Austral Islands, the Dangerous Archipelago, the Tahiki and Society Islands, the Marquesas Islands, and the Sandwich Islands. The inhabitants of all this Eastern range of Polynesia exhibit the same color, the same features, the same manners and customs, and speak substantially the same language. And they not only resemble each other in all these respects, but in a great measure also the Malays of the coast. The manner in which the race might have spread over so great an extent of ocean I have before explained.

The islands exhibit three distinct formations. There is, first, the low corralline islands, yielding little else than the cocoa-nut

tree; then the crystal rock islands, somewhat more elevated and fertile; and last and most important, the volcanic islands. All the larger islands are volcanic—high, and thrown together, apparently, in immense confusion,—exhibiting every thing that is beautiful, grand, and awful in prospect, and possessing at the same time a luxuriant soil. The productions throughout all the larger islands of Eastern Polynesia are substantially the same, and so also, to a great extent, are the customs of the people and their modes of living.

Not many years since, the inhabitants of this whole range of islands were lying in untold vileness, abomination, and crime. They were wrapped in a veil of darkness many centuries thick—sunk to a depth of degradation entirely unfathomable, and covered with the bloody marks of savage rage and horrid superstition. Now all these islands and groups of islands, unless we except the Marquesas Islands, have been in part evangelized. The sun of righteousness has beamed upon the Pacific. The name of Jesus is known from New Zealand to

Hawaii, and the saving health of his precious gospel is felt more or less throughout this whole extent. With the map in one hand and history in the other, let us begin at the South, and take an outline of what God has been pleased to accomplish.

At *New Zealand*, missionaries of the Church and Wesleyan missionary societies have labored since 1814. They have met with very many discouragements and trials, from the wild and fierce disposition of the people; but their efforts of late have been attended with marked success. The numerous and extremely ferocious inhabitants of those two large islands have been brought in a good measure into a state of peace and quietness by the mild influences of the religion of Jesus; and not a few souls have been safely gathered into his precious fold. For details of the work, and interesting incidents, look at the periodicals of the Church and Wesleyan missionary societies. We pass on North.

The introduction of the gospel into the *Tahiti, Society*, and other groups, that are strictly call the *Isles of the South Pacific*,

was an enterprise early undertaken by Christians of England, under the highest hopes—and on a scale of effort, for the times, truly noble and praise-worthy.

The Island of Tahiki, for beauty and luxuriance, the Queen of the South Seas, was discovered by Captain Wallis in 1767. A year or two after it was visited by Captain Cook, and more fully explored. At the same time a vast number of the adjacent islands were also discovered. Accounts were soon published that were full of novelty and interest. The climate was represented as most salubrious—the cold of winter never known, and the heat of a tropical country alleviated by breezes from the ocean. The scenery of the islands was represented as most enchanting, and the productions novel and abundant. Facts of this kind, mostly true, but shaded with something of the marvellous, excited great interest.

There arose very soon in the hearts of Christians a desire to add the crowning blessing of the gospel to the natural advantages and beauties of the Isles of the Sea. Many were ready to embark in the new

enterprize. Twenty-nine years, however, rolled away, and one generation went down unsaved. O, how slow we move! Sandal wood would have attracted ships there in one-tenth the time.

At length the London Missionary Society purchased a ship, and sent out no less than twenty-five laborers to commence missions simultaneously at the Marquesan, Tahitian, and Friendly Islands.

At this time there was no experience in commencing missions among barbarous tribes—the work was entirely an unexplored work—and it should not surprise us, in looking back, to find that some movements were quite romantic, and some measures ill-judged.

The Marquesan Mission failed—at Tongatabu, one of the Friendly Islands, some of the missionaries lost their lives; and that mission, in consequence of a series of disastrous circumstances, was abandoned; those settled at Tahiki under favorable circumstances at first, had, from fear of their lives, nearly all fled to New South Wales; so that, after a few years little remained of the

splendid embassy of Christian mercy to the South Seas. A few of the brethren persevered in the work. They appeared, however, to be 'laboring in vain.' For sixteen years, notwithstanding every effort, no spirit of interest or inquiry appeared—the wars of the natives continued frequent and desolating, and their idolatries abominable and cruel—The heavens were brass, and the earth iron. At length God was pleased to bestow his favor, and it was in such a manner and at such a time as to secure to himself the glory of the whole work. This is a fact worthy of special notice.

The few persevering missionaries who remained were driven away from the island of Tahiti by war, and cut off from all communication with it. Two native servants, formerly in their families, had received, unknown to them, some favorable impressions, and had united together for prayer. To these a number of persons had attached themselves, so that, on the return of the missionaries at the termination of the war, they found quite a number of praying people. About this time the patrons of the mis-

sion in England were about to abandon it—the entire want of success had almost discouraged them. Some, however, were determined to persevere. Among these was Dr. Hawes, who threw in, as a test of his unyielding faith, 200 pounds—Rev. Matthew Wilks said 'he would rather sell his garments from his back than that the mission should be given up;' and proposed that a season of special prayer for the divine blessing should be observed. The proposition was agreed to, and letters of encouragement were written to the missionaries; and while the vessel which carried the letters was on her passage to Tahiti, another ship was conveying to England, not only the news of the entire overthrow of idolatry, but even the idols themselves that had been rejected.

How true it is that to be the instruments of any great and eminently useful event on earth, God will require of us perseverance and faith! and how true, too, that he will thus arrange the time and the means as to humble the instruments and magnify his sovereign grace!

Extension of the gospel from the Society Islands.

From the time spoken of till the present, a rapid series of successes has attended the labors of missionaries in the South Seas; so that island after island, and group after group, have in rapid succession been brought externally to acknowledge the christian religion, and in some measure, too, to feel its benign and healing influences. But the main fact is all I can mention.

Let us pass on to notice the extension of gospel light from the Tahiti and Society Islands to other groups adjacent.

I love to notice the leadings of God's providence—the incipient movements of his hand in bringing about great and glorious results. The work of missions in the Pacific, from New Zealand to Hawaii, has been peculiarly marked from the commencement till now with the special indications of an ever-watchful providence. It was so with the extension of the gospel from the Society Islands to other islands adjacent. At Raiatea, (one of the Society Islands,) the minds of the missionaries and of the native converts were awakened to the subject by a pe-

A peculiar providence.

culiarly interesting circumstance. I will relate it.

There is an island by the name of Rurutu, about 350 miles south of Raiatea. It was visited by an epidemic, and Auura, a chief of some energy, determined to commit himself to the winds and waves, and seek some happier isle. The chief with a number of men embarked in canoes. Their island soon faded from view, and left them amidst the tossings of the restless ocean. They fell upon the Island of Tabuai. Here they recruited their strength, and supposing that the epidemic from which they had fled to have ceased, embarked again to return to their native isle. A storm overtook them —drove them from their course, and tossed them about on the trackless deep for three weeks; when, in the providence of God, the chief and other survivors were driven on the reef of Maurua, an island west from Tahiti. They had come within the horizon of the sun of righteousness. There were no foreign missionaries on the island, but the natives of Maurua told the strangers of the true God and the true religion. The

A peculiar providence.

strangers wished to see for themselves the teachers from the land of light. They set sail, therefore, and reached Raiatea, and were much surprised and delighted at the neat dwellings and other christian improvements which they saw, and at the new and amazing truths which they heard. They remained *three months*, and in that time Auura and several of his men not only gained considerable knowledge of the gospel, but learned also, as the testimony is, to read, spell, and write.

A foreign ship touched at Raiatea, that was going in the direction of Rurutu, and Auura desired to return, and communicate what he had learned to his dark-hearted countrymen. He said, however, he could not return to his 'native land of darkness without a light in his hand,' meaning some person to instruct him more thoroughly.

The church members were assembled, and Auura's request made known. Two deacons said, 'Here are we — send us.' They sailed. A boat was sent in company with a native crew to bring back intelli-

gence. *A little more than a month after* the boat returned. It was laden with the trophies of victory, the gods of the heathen taken in a bloodless war, won by the power of the Prince of Peace.

A meeting was held in the evening to praise the Lord for this triumph of his gospel. The rejected idols of Rurutu were spread out in full view as an indisputable evidence of what God had wrought. So speedily was an external change wrought from idolatry to the christian religion.

Soon after this the American ship Falcon, Captain Chase, was wrecked on the island. The captain and crew were kindly treated.

Soon after the deputation of Tireman and Bennet touched at the island—found many improvements, and, among others, a pleasant house of worship. The stairs to support the balustrade of the pulpit staircase were made of their former war-spears.

Thus Rurutu, so far as the external act is concerned, was converted to christianity; and all the circumstances attending the event were of so interesting a kind as to

make a powerful impression on the minds of the missionaries and native christians of Raiatea and other islands of the Society group. They were aroused to the thought of extending abroad the precious light of the gospel to the benighted islands on their right hand and on their left.

About this time, too, it became necessary for Mr. Williams of Raiatea, on account of the sickness of his family, to visit New South Wales. They determined, therefore, to take the Hervey Islands in their way, and to station there, if possible, two native teachers. The church were assembled, and selected Papeiha and Vahapata for this interesting expedition.

To make this new field clear before us, let me give here a slight geographical sketch. I pass over the Sandwich Islands, New Zealand, and the Tahiti and Society Islands without any such sketch, for the geography as well as the history of those groups must long since have been familiar to you. But, in regard to this comparatively new field of the Hervey Islands, it may be necessary to be a little more

minute. Our information in regard to the Hervey group is almost entirely from the Narrative of Mr. Williams.

The Hervey Islands, (as you see marked on the map,) are from 500 to 600 miles west of Tahiti. They are seven in number—Mauke, Mitiaro, Atiu, Mangaia, Rarotonga, Hervey's Island, and Aitutaki. Very little was known of them till they were visited by Mr. Williams and Mr. Bourne in 1823.

Hervey's Island is really two small islets —was discovered by Captain Cook—is surrounded by a reef, having no entrance for shipping. When visited by Mr. Williams in 1823, wars had reduced the population to about 60 individuals. Six or seven years after, they had fought so desperately, that the only survivors were five men, three women, and a few children; and there was yet a contention among them who should be king.

Mauke is a low island—is about 15 miles in circumference; was discovered by Messrs. Williams and Bourne in 1823.

Wars had reduced the population to about 300 souls.

Mitiaro is an island similar in appearance to Mauke, but still smaller. Famine and invasion had reduced the population to about 100 souls.

Atiu is a larger island—is about 20 miles in circumference—was discovered by Captain Cook—is somewhat elevated and beautifully verdant, and has a population of about 2,000 souls.

Mangaia is also hilly—is about 25 miles in circumference—was discovered by Captain Cook—and has a population of between 2 or 3,000 souls.

Rarotonga is the most important island of the group—is quite elevated and verdant—is surrounded by a reef, having only landing-places for boats—is about 30 miles in circumference, and has a population of between 6 and 7,000 souls. It was discovered by Mr. Williams in 1823.

Aitutaki is the last of the seven islands—was discovered by Captain Cook—its landscapes are rich and variegated—is about

18 miles in circumference, and has a population of about 2,000 souls.

The population of the whole group then is between 14 and 16 thousand souls.

The island of this group to which the gospel was first introduced was

AITUTAKI.

This was the island at which Mr. Williams touched on his voyage from Raiatea to New South Wales, of which we have taken notice. At that time many of the islands of the group were not known. The Aitutakians were found exhibiting all the disgustful and wild features of savage life. Mr. Williams succeeded in gaining a friendly interview with Tamatoa the chief, and left with him Papeiha and Vahapata, the two Raiatean teachers, of whom we have made mention. These two teachers seemed at first to be kindly received—but many trials awaited them. All their little property was soon stripped from them—they were frustrated in their efforts by the frequent wars that prevailed, and the peo-



ple spoke contemptuously of them, as 'two logs of drift wood, washed on shore by the waves of the ocean.'

After some months a ship from Raiatea touched to visit the teachers, and brought various articles for their comfort. This attention raised their importance at once in the minds of the people. At this time, too, a peculiar circumstance in the providence of God had much influence. A daughter of Tamatoa the chief was taken very ill. The priests offered many sacrifices, and put up many invocations to the gods; but the child died. The king was angry at the gods for thus requiting his kindness, and sent his son to burn the sacred inclosures. Several were burnt. The worshippers, however, checked the work of destruction.

On succeeding days many idols were brought and cast at the feet of the teachers. The next Sabbath—the 3d Sabbath of December, 1822—*about* 15 *months* from the first landing of the two teachers, almost the whole of the population were convened under the shade of a grove, to hear of the true God and his holy religion. Of course

a conflagration of temples, and a rejection of idols ensued; and the people engaged with readiness and zeal in erecting a house for the worship of Jehovah.

Partly to encourage and strengthen the work, and partly to explore other islands of the group and carry teachers to them, Messrs. Williams and Bourne, with 4 native church-members selected for new missions, set out to re-visit the Island of Aitutaki. On their arrival they were saluted with the glad tidings: 'Good is the word of God—it is now well with Aitutaki.' 'The good word has taken root at Aitutaki.' A neat thatched chapel was erected. A ringing sound, produced by striking an axe with a stone, was a substitute for a bell. *Eighteen months* before they were among the wildest people of Polynesia—now somewhat mild and docile, learning to read, and gaining some knowledge of true religion; then cannibals—now paying an external homage at least to the God of peace and love, and some few, as may be hoped, adding the true homage of the heart.

Gods, and bundles of gods, were taken on

board the vessel—trophies of another victory of the gospel of Jesus.

The people of Aitutaki have continued to learn more and more of the way of life, but they have had none to guide them but native teachers, who, with the means of instruction heretofore afforded, have possessed but very limited information, and been often erroneous and wayward in their practice. In speaking of Aitutaki, as well as of other islands that I shall mention, *a difference, wide as the world, must be placed between an external renunciation of idolatry and true conversion to God.*

From Aitutaki, the next island touched at by Messrs. Williams and Bourne was

MANGAIA.

On arriving, it was found impossible either to induce the natives to come on board, or to land among them. At length the enterprising and fearless Papeiha, who had labored so zealously at Aitutaki, and who now accompanied the expedition, offered to make the attempt of landing alone.

Landing of teachers.

As there was no opening in the reef for a boat, he unhesitatingly leaped into the sea and swam through the surf. He was borne safe on the top of a billow to the shore. He was kindly received—stated to the assembled chiefs and people the object of the visit, and proposed that two teachers and their wives should reside among them. The people expressed a desire that the teachers should land immediately. Papeiha returned to the vessel with this encouraging information, and the two teachers with their wives, and Papeiha to pilot them, went on shore. On landing, their persons and property were immediately seized. They suffered the loss of all things, and escaped to the vessel at the great hazard of their lives. As they came again on board, their appearance was truly deplorable. Their hats and their bonnets had been torn from their heads—they had been dragged through water and through mud, and their whole apparel was hanging in ribbands about them. The chief, on being upbraided for treachery, replied: 'that in his island

all heads being of an equal height, his influence was not sufficient to protect them.'

Thus pleasing anticipations were for a time frustrated. But, some time after, Davida and Tiere were sent thither. They, like Papeiha before them, leaped into the sea and swam ashore, taking nothing but a light dress each, and a portion of the Scriptures, carefully wrapped and tied upon their heads. Contrary to expectation, they were kindly received. That Providence which has been so signal in all missionary movements in the Pacific, had prepared the way before them. Soon after the unsuccessful visit spoken of, a disease broke out at the islands, which was exceedingly fatal. They concluded at once that the disease was inflicted by the gods of the strangers, and made a solemn vow, that if the strangers would return, they would treat them kindly. When the teachers arrived, therefore, many of the people of Mangaia received them with favor, and listened to their instructions. A heathen party continued, however, to annoy them much, threatening to kill

them, and make use of their skulls as drinking cups.'

The island was visited by missionaries in 1830—31 and 33, when much improvement was witnessed; attended, however, with some evils. It must be remembered that the only instructors of small islands like this have been mere native teachers—frail in judgment, limited in information, and too often wayward in practice. O that they had enjoyed the benefit of competent schools, and been thoroughly trained! What good then, under God, might they not have accomplished! To impress this truth is a main object of the present chapter. And is it not, I ask, forced upon us at every page?

We proceed to notice three other islands of the group:

ATIU, MITIARO, AND MAUKE.

These are three small islands, and being under one chief, it is natural to mention them together. When first visited by missionaries, the name of the chief was Romatane. The time of the visit was after the

unsuccessful attempt to plant teachers on Mangaia. The missionaries sailed thence direct to Atiu. The chief, Romatane, soon came off to the vessel, and the chief of Aitutaki, who was on board, immediately began to tell Romatane, in a zealous and enthusiastic manner, of the superior claims and advantages of Christianity—its reception at Aitutaki, and the overthrow of idols. Romatane was at once favorably impressed, concluded to renounce idolatry, and expressed a desire for axes to cut down trees to erect a house for the worship of Jehovah. He said, moreover, there were two other islands under his authority, which he was certain would unite in the important revolution. These islands were Mitiaro and Mauke, islands entirely unknown to Europeans. The missionaries, with Romatane, their chief, sailed immediately to visit them. From the representations given, and the influence of their chief, the people of these islands immediately assented to change their idolatry for the new religion.

Thus, almost in a day, three islands, and two of them never known before, renounced

idolatry, so far, observe cautiously, as the external act is concerned, and embraced Christianity in its stead. The first vessel that ever visited the islands of Mitiaro and Mauke carried thither the gospel, and brought away their hideous idols.

At subsequent visits to these islands a gradual advancement was witnessed in the knowledge of God, and some little improvement in morals and civilized habits—as much, certainly, as could have been expected from the character and qualifications of their very imperfect native teachers.

We will now give a moment to the last and most important of the Hervey group, which is

RAROTONGA.

This island, like some other islands I have named, was undiscovered. The missionaries had heard of it from the people of adjacent islands, and on Aitutaki they found some natives of Rarotonga, who had been lost at sea and found a landing there. Taking on board these natives, they sailed in



Landing of native teachers at Rarotonga.

search of the island. Their search for a time was entirely in vain. At length they reached the island of Atiu, and from there obtained the direction of Rarotonga from the chief Romatane. On arriving, a canoe with Vahineino and Papeiha was sent on shore. Being kindly received, they gave an account of the rejection of idolatry in islands already visited, and proposed to leave some teachers, who should teach them also respecting the true religion. The king, Makea, and his attendants, seemed pleased; and the teachers, with their wives, came immediately on shore.

Notwithstanding this apparent welcome, they returned the next morning to the vessel—exhibited their tattered garments, and told of the perils which they had escaped. Thus the hope of planting a mission at Rarotonga was almost given up, when Papeiha, who had before exhibited so much devotion and fearlessness, offered to remain alone at Rarotonga, provided a helper that he named could be sent to his aid. He took an affectionate farewell, stepped down into a canoe, and went ashore; carrying

with him nothing but the clothes he wore, his native Testament, and a bundle of elementary books. The vessel sailed, and Papeiha was left, with no friend or companion but his God, in the midst of a dark and savage population.

Under every discouragement and threat, he began to tell the dark-hearted heathen the way to heaven. There was a little rock, on which he used to stand and speak to those who would assemble. He sometimes pressed into the midst of the heathen assemblies, and represented the folly of their ceremonies. Providence protected him, and, at length, the force of his addresses began to take effect; and he was encouraged, also, by the arrival of his promised helper.

About this time a priest brought his idol to the teachers. One of the teachers took a saw—cut the idol in pieces—roasted bananas upon it, and proceeded to eat them. The surrounding crowd expected that the teachers would fall down dead, but after looking a long while, like the people of Melita they changed their minds.



Overthrow of Idolatry.

Soon Tinomana, the chief of a neighboring district, invited the teachers to his residence—declared his determination to embrace christianity, and bringing forth his huge idols, committed them to the flames. Some of the people were enraged at the chief for listening, as they said, to worthless fellows, —'drift wood from the sea—washed on shore by the waves of the ocean.' Some frantic women cut their bodies with sharks' teeth—smeared themselves with blood from their wounds, and broke forth into wailing. 'Alas! alas! the gods of the madman Tinomana, the gods of the insane chief, are given to the flames.' The destruction of idols, however, was not arrested. Pa, another chief, became a convert. At this some opposers came about his dwelling, and loudly vociferated, 'Why do you preserve two rotten sticks driven on shore by the waves? Why do you listen to the froth of the sea?'

Notwithstanding this opposition, christianity gained ground. The following circumstance had much influence. A Tahitian woman had in some way been brought to Rarotonga, and she, in a manner very

Singular testimony of a Tahitian woman.

characteristic of the heathen, represented the advantages of the christian religion. She said, 'The people of Tahiti had ceased to use stone axes for hewing their trees, for the servants of Jehovah had brought sharp things, with which they could cut them down with the greatest facility; that they ceased to use human bones as tools for making canoes and building houses, for the same people had brought them sharp, hard things, with which they could effect their work with greater ease;—that their children did not cry and scream when they had their hair cut, as they formerly did when it was performed with sharks' teeth, for the strangers had brought shining and sharp things with which the hair was easily clipped—that they had no need now to go down to the water to look at themselves, because these wonderful people had brought them small shining things, which they could carry about with them, and in which they could see themselves as plainly as they could see each other.' This representation had no little force upon the people of Rarotonga.

Planting of foreign missionaries on Rarotonga.

Through the labors of the teachers, and the influence of such circumstances as I have named, a little more than a twelve-month after the discovery of the island the whole population had renounced idolatry.

Papeiha and his colleague wrote to the missionaries for help—for the work, said they, is 'so heavy, that we cannot carry it.' The cry was heeded, and soon foreign laborers took up their abode on the island. The mission has been a prosperous one, though, since its commencement it has struggled with a fatal epidemic and a desolating hurricane. Some souls have been hopefully brought to a knowledge of Christ. Among others, a poor cripple, who, as the people returned from the services, was in the habit of taking his seat by the way-side, and begging a bit of the word of them as they passed by. 'One,' said he, 'gives me one piece, another, another piece, and I collect them together in my heart.'

Many interesting things might be said of Rarotonga, but a mere sketch is all we at present aim at. We pass on to say something of the

Names of the Samoa Islands.

SAMOA, OR NAVIGATOR'S ISLAND.

This group of islands, whose situation is prominent as you glance at the map, is one of the largest and most populous in the Pacific at which missions have been commenced.

The islands are eight in number, *Savaii*, *Upolu*, *Tutuila*, *Manono*, *Aborima*, *Manua*, *Orosenga*, and *Ofu*. Savaii is about 250 miles in circumference, Upolu is about 150, Tutuila is about 80, and the rest are much smaller. The population is not known, but roughly estimated at near 160,000 souls.

The introduction of Christianity to this important group is quite recent, and has been attended with very interesting circumstances.

The mind of Mr. Williams had long been directed to this group. In 1830 he set out to visit it in a vessel called 'the Messenger of Peace,' which he had constructed with his own hands, with but few tools, on the heathen island of Rarotonga. He touched on his way at Tongatabu, one of the Friendly Islands, where some Wesley-

Favoring providences.

an missionaries were successfully laboring. Here notice the directing hand of an alwise and favoring Providence. While at Tongatabu, a man came to Mr. Williams, and stated that he was a chief of the Navigator's Islands, and was desirous of returning, and would use all his influence in favor of the christian religion. His name was *Fauea*. His statement was the truth, and his influence tended perhaps, more than any thing else, to secure to the missionaries a favorable reception.

Notice also another providence. Fauea said there was a personage at the islands called Tamafainga, in whom the people supposed the spirit of the gods dwelt, and there was reason to fear from him the most violent opposition. On arriving, the first intelligence was, 'Tamafainga is dead.' They came to anchor between the two largest islands of Savaii and Upolu.

Fauea was greeted by his countrymen as their long-lost chief, and he immediately commenced giving them an account of the islands adjacent that had embraced Christianity. He gave a graphic description of

the favorable change, and the superiority of their present advantages over their former condition. The impression he made was instantaneous and decided.

The first chief they met was Tamalelangi. Malietoa, his brother, was engaged in battle. While one was kindly conveying the teachers to his shores, his brother was shedding blood; and the smoke of burning villages was distinctly in sight. The warrior, however, when sent for, came and received the teachers kindly, but could not be persuaded to discontinue the war. He strangely promised, that as soon as the war was over, he would zealously attend to the new religion. Mr. Williams succeeded in stationing native teachers on the islands under favorable circumstances, and then returned.

Mr. Williams revisited the islands in 1832. On nearing the shore of Maurua, the first of the group, the shout from the first canoe was, 'We are Christians, we are Christians.' The islands of Orosenga and Ofu were yet in entire darkness—had earnestly requested teachers, but the laborers

were too few. At Tutuila a few had embraced Christianity, but a fierce war was raging. The little company were very desirous of a teacher. A leading man among them said, 'I go down in my little canoe (to the teachers at the other islands,) get some religion, which I bring carefully home and give to the people; and when that is gone I take my canoe again and fetch more. And now you are come, give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it.' It was trying to deny his earnest importunity. And in view of it, Mr. Williams exclaims, 'Oh! when shall it be that missionaries shall not be doled out as they now are, but when their number shall bear some proportion to the wants of the heathen?'

At *Upolu* many of the natives wished to be regarded as christians.

At *Manono*, the chief Matetau came off, vociferating 'where is my missionary?' and on receiving a native teacher, seemed to be very happy.

On arriving at the anchorage where the former teachers were left, it was found that

in the large islands of Savaii and Upolu the gospel had been introduced, to some extent, in more than 30 villages—a chapel was erected, and the chief Malietoa was favorably impressed. At this visit an arrangement was made for the residence of foreign missionaries, who have since taken up their abode upon those interesting islands, and are laboring with success. The intelligence from this very important group has been very cheering. The detail would be interesting, but our aim now is, as stated above, a brief summary of facts to illustrate some definite thoughts.

A little South West from the Navigator's Islands, are the

FRIENDLY ISLANDS.

At Tongatabu one of the Friendly Islands, it will be recollected, some of the missionaries were planted, who first sailed to the South Seas. A part of the company lost their lives, and the remainder fled to New South Wales. Some years after, native teachers were sent thither from the Society

Islands, gained a residence, and labored with some success. In 1814 missionaries of the Wesleyan Mission Society went there, found the field encouraging, and have ever since labored at that and the adjoining islands with much success.

Near the Friendly Islands is a cluster of small islands, called the

HAPAI ISLANDS.

Taufaahau, the chief of the Hapai Islands, heard of the introduction of the christian religion at Tongatabu, one of the Friendly Islands, and determined to go and judge for himself of its character and its advantages. He came to Tongatabu—listened to the instructions of the missionaries—learned to read—saw the improvements that were introduced, and at once decided to embrace Christianity. He returned to his group of islands with some native teachers, and induced his people to abandon their idols and listen to the word of God. He was so determined and resolute, as to hang up in public places by the neck many of the idols, as

a sign of contempt, and as the true desert of their deception. A foreign missionary has since taken up his residence on Lefuga, the principal island of the group, and is laboring with encouragement.

There is another little cluster of islands near by, called the

VAVAU ISLANDS.

Finau, the chief of this group, was at first violently opposed at any change at his islands—threatened with death any who should favor the christian religion, and, it is said, actually carried his threats into execution. But not long after, this same ferocious Finau was hopefully converted to the christian faith, and became active in the overthrow of idolatry.

DANGEROUS ARCHIPELAGO.

In regard to the *Dangerous Archipelago* —an extensive cluster of very small islands S. E. from the Society Islands—most of them have been visited by missionaries; and on many of them native teachers are planted, who are doing as much as could be



expected from their qualifications and character.

But, lest I weary you, pass on North to the

MARQUESAS ISLANDS.

These islands, which you see prominently on the map, are yet the darkest islands in Eastern Polynesia. You recollect that some of the first missionaries from England were located here. They staid but a short time. The islands were then left in entire darkness till 1833, when a colony of 3 missionaries and their wives, from the Sandwich Islands, went and resided there 8 months. They saw abominations untold and incommunicable, endured peculiar trials, and met with great discouragements. For a variety of reasons, particularly the wish of the London Missionary Society to occupy the field, which they can more conveniently do than the American Board, our brethren left. The London Missionary Society is now doing something for that group—but the prospect is yet very discouraging. There is need of indefatigable

energy, self-denial, and perseverance. Let us pray for them.

Passing on north from the Marquesas, we come to the Sandwich Islands, respecting which I have already given a detailed account.

I have now glanced at all the principal groups of Eastern Polynesia, and stated the *main* facts in regard to them. These facts, in the form of simple narration, have been sufficiently graphic, I trust, to be kept in mind while we make that use of them for which they were introduced.

Let us notice then, first, that the *Missionary Enterprize in the Pacific Ocean is not a small enterprize.* It does not appear a small enterprize if you look at its hardships. It has been a barbarous, dark, and unexplored field. Neither does it seem a small enterprize if you look at the *extent of the field.* It is not merely in a few islands that missionary effort is expended, but, in the whole of Eastern Polynesia, embracing the whole range from New Zealand to the Sandwich Islands —about one-third, as it appears to the eye, of the Isles of the Pacific. I have heard the re-

An enterprize marked by God's special favor.

mark, that an undue amount of labor is bestowed on so small a field as the Sandwich Islands. This would not be true, even if that group were isolated. But look at the islands as only part of a wide field, and at the people as only a portion of a numerous race, and certainly that remark cannot be repeated. Again, the enterprize cannot appear small, if we look at the results. How vast and how important the changes effected!

Again, the Missionary Enterprize in the Pacific, the introduction and progress of Christianity in all the groups of islands—is a *work that has been marked by God's special favor*—the timely and remarkable interpositions of his providence. No one can revert to the history of either of the groups of islands without being impressed with this fact. We saw this to be true of the Sandwich Islands, and we see it to be true also of all the islands. As missionaries have penetrated into different islands of the Pacific, God has remarkably verified his promise,—'Lo I am with you always, even to the end of the world.' The work

Safety secured to ships.

is God's work—stamped with indubitable signs of his approbation.

But look at another thought. There is one result of the missionary effort, which is often overlooked. It is the *safety secured to ships* in the Pacific that visit to refit or recruit at the different groups of islands. A little more than 20 years ago there was not an island in all Polynesia where a ship could touch without imminent peril. There is scarcely a group of islands with which is not connected some tale of massacre. Recall the fate of the La Perouse at the Navigator's Islands—the Port au Prince at Lefuga, one of the Hapai Islands, and then go on with the catalogue till you have named almost every group of islands. Now, throughout the whole of Eastern Polynesia, except, perhaps, the Marquesas Islands, ships may anchor, refit, and recruit; and the seamen may wander in safety over the fields and through the groves. If the missions in the Pacific had been sustained entirely by our government and the governments of Europe, it would have been a small expenditure compared with the mere commercial

advantages which have been gained—a far more economical expenditure than characterizes most of our national enterprises. What does it require to support one Man-of-war or one Exploring Squadron? Yet how limited the results in comparison—how small, I say, if we look merely at the commercial benefit to the world.

But there are *higher and nobler results*, which, as Christians, we cannot fail to rejoice over with deep-felt praise to the God of Missions. It is pleasant—unspeakably so, to take the map and mark one spot after another where heathenism, with its degradation, destitution, and woe; its horror, abominations, and crime, is receding before the benign influences of the Gospel. Angels look down with delight, and strike anew their harps of praise. The Saviour smiles—and the Father bends from his eternal throne to see the glorious triumph.

But while we rejoice at what, under God, has been effected, let us also look at what remains to be done. Look at the extent of the Pacific, with its large and numerous islands, where no ray of light has ever pene-

trated—a darkness reigns that may be felt —and all the indescribable horrors of heathenism are entirely unmitigated.

In view of this, see the importance of our Mission Seminaries. If so much use has been made, as appears from the facts narrated, of even very imperfectly trained teachers, what might not have been accomplished by those better informed and well disciplined? What more powerful arguments could exist for training up native laborers—and for training them thoroughly, and in great numbers? Facts force upon us the conviction that *our schools must be sustained as the great hope of Polynesia.*

One thought more. As the Sandwich Islands are only a portion of an extended race, the late powerful revival among them, we may hope, will tell in its results in years to come on many an important and interesting group of islands. *A light has been kindled by the Holy Spirit, not only for the Sandwich Islands, but also for Polynesia.*

May it be our privilege to do something for the benighted islands of the Pacific be-

fore we die. Soon death will remove us, and we shall no longer have a share in the glorious enterprise. It is so pleasant, so honorable, so delightful to pray and labor for the destitute and the dying, let us lay ourselves out in the work while the privilege is afforded.

CHAPTER XII.

THE LATE REVIVAL.

State of feeling in 1836.

THE God of missions has watched over his own precious cause at the Sandwich Islands with constant care, and has given from time to time special indications of his favor.

The general meeting, at which almost all the missionaries were present in 1836, was a time of great interest. The utmost harmony and love prevailed. Every mind was wholly absorbed in the momentous topic of the world's conversion, and every heart seemed to feel—to feel much—and to feel deeply, for the millions of our dying race. All, as if by a general impression from on high, were thoroughly convinced that the present *measure* of prayer and effort among christians was not the instrumentality needed to usher in the millennial day. All resolved, in God's strength, to

Deep feeling for the world's conversion in 1837.

pray much and with more fervor, and to keep in their eye a higher style of action.

During the year, refreshings from on high, of some extent, were experienced at most of the stations. It was a common remark among them, that the spirit of our general meeting seemed to be blessed of the Lord—that the state of mind which led us to pray much, and to think much in behalf of the millions of our race in the wide field of the world, was indeed a preparation of heart for revivals among ourselves. This was the pleasant state of the mission during the year, but no very powerful out-pouring of the Spirit was experienced.

At the general meeting of June, 1837, there was exhibited much of the same earnestness and feeling of deep responsibility in view of a dying world. And it exhibited itself not only in sending entreaties to our christian brethren at home, but also in mutual exhortations to pray much, and to labor with more faithfulness in our immediate field—to honor God by having higher aims and more confident expectations.

To this strength of feeling God was pleased

Afflictive dispensations.

to add a chastened and solemn aspect. This he did by the afflictive dispensations of his Providence. A few months before he had taken home to himself a dear sister of the mission, and now, as the missionaries and their families were all assembled, he saw best to appear suddenly in the very midst of us, and to remove one of the youngest, most lovely, and useful of our whole number. On the Sabbath day she was seen in the house of God. She had been recently afflicted by the death of an infant. The mild expression of her countenance exhibited a chastened, mellow, and heavenly spirit. She was in health; and her prospects in life were fair and bright. But this Sabbath was her last on earth—the next she spent with her Saviour on high. The few days of her sickness we saw a christian suffer, and at the closing scene we saw a christian die.

Nearly all the members of the mission were present. The admonition was meant for all: and the Holy Spirit, I trust, applied it to our hearts.

It was painful to see the mourning hus-



band as he embarked on board the brig, with his little son, the only surviving member of his family, to go back to his distant station and his lonely home. But the Saviour went with him. And the first intelligence we heard from his station, (the station of Waimea on Hawaii,) God was pouring out his Spirit there,—reviving his children, and bringing to repentance many precious souls. This, perhaps, may be regarded as the commencement of the great revival.

At the same time the Holy Spirit seemed to be hovering over many stations. At Wailuku on Maui, there appeared to be a hearing ear. A spirit of inquiry and increased attention were manifest. Meetings began to be full and solemn. In this state of things a protracted meeting was appointed, and the brethren of the station sent over the island for the assistance of one of the brethren from the Seminary.

After a tedious ride he arrived at the place soon after sun-setting. In the evening, as he was walking the room with Mr. Armstrong, and consulting about arrange-

ments for the ensuing day, the expression was made: 'The arrangements are comparatively of no account—God's blessings can make any means effectual, and without his blessing all efforts will be vain.' As the words were uttered, his mouth was full of blood from the throat or lungs, and he was laid aside from all labor for more than three weeks. Many of the church members, as they entered the room, said, with much humility and penitence: 'God is displeased with us, and therefore deprives us of hearing the voice of one of our teachers.' The impression of the event was deep and solemn.

The meeting was one of interest, though in most who attended there seemed to be more wakeful attention than real concern for the soul.

There was a similar state of wakefulness and inquiry at most of the stations—and here and there conversions, till the time of my leaving the islands in the month of November. At Waimea, at that time, 70 individuals were propounded for the church.



Progress and power of the work.

Soon after I left, as we learn from the accounts received, the work of God became powerful. On the first Sabbath in January the admissions to the church at Waimea and Hilo were quite numerous.

As early as the first of March, 1838, there was evidence of the presence of the Holy Spirit at nearly all the stations;—his influences were shed down more generally and abundantly than had ever been known before, and at some stations, apparently, in wonderful effusions. Preaching seemed to chain the audience. The gospel became the power of God. There was a shaking and noise among the dry bones. In many instances, wherever the truth was proclaimed, conviction and conversion seemed immediately to follow. O, as our brethren then stood between the living and the dead, and pointed sinners to the lamb of God, it cheered their hearts to see the tear of tenderness, the fixed eye, the eagerness to catch and keep the words of the preacher.

Some members of the church of good character began to quake—to examine themselves, and repent. Prayer began to be

Number of hopeful conversions during the year 1838.

offered with much fervency, and often with strong crying and tears. The burden of all seemed to be—of many professing christians as well as sinners—an oppressive sense of guilt in view of the amazing mercy of God in Christ Jesus. Neglected, despised, rejected mercy was the whole topic.

In April following, the power of the work became still more wonderful. It became distinctly evident that there was no limit to the power of the Holy Spirit. Under his operation, the dull and stupid became attentive; the imbecile and ignorant, who seemed scarcely capable of any mental exertion, began to think; and the wretched, vile, low and grovelling, who had not appeared to possess conscience enough to be operated upon, began to feel, and to feel deeply. It was truly a time of the right hand of the Most High.

The work progressed, and in June (1838) about 5,000 converts had been received to the churches, and about 2,400 stood propounded for admission. At some of the stations the work had declined, and at others was advancing with unabated power. And



Number of hopeful conversions during the year 1838.

we have since learned, that on some portions of Hawaii, from the time of general meeting down to a late date, the work had continued to advance without interruption and with unabated energy. The letter of Mr. Coan, dated Sept. tells us that the waves of salvation were still rolling deep and broad over the windward side of Hawaii, (a field dear to me as my former pastoral charge.) As far as can be gathered, about 10,000 souls were added to the churches on the Sandwich Islands during the year 1838. As late as January the work was progressing with great power on the Island of Maui, and at some other stations.

In admitting members to the church there has been some difference of practice among the missionaries. Some have admitted converts in great numbers, and very soon after their hopeful conversion. Others have admitted but few, and those after a much longer probation. It would not be safe to judge of the relative power of the work at the different stations by the number of converts that have been admitted. Some may have been too slow in receiving the lambs

Difference of practice in admitting members.

to the fold, but there is more fear that others, under the ardor and strength of feeling, have been too hasty. The missionaries say, after expressions of rejoicing: 'We *fear* that the increase of strength to our churches has not been in proportion to the increase of numbers. We fear that we may have erred in judgment, in some cases, in receiving too hastily to the church those who profess to have been converted; and we may have occasion hereafter to regret having done so. We fear we may find hereafter that many have deceived us and themselves in this important matter, and that they will live with the veil upon their hearts in this state of deception, till the light of eternity shall tear it from them, and reveal to them their true characters. The seal, however, is a blessed one, 'The Lord knoweth them that are his.''

To determine the course which ought to be pursued in relation to professed converts at the Sandwich Islands, is a most difficult business, and requires great wisdom. God has done there a great work. Let us rejoice, but rejoice with trembling. Whilst we

praise God—let us not forget to pray to him to give to our brethren the wisdom which they need. The parable of the sower, it is feared, will be fully verified in regard to the work at the Sandwich Islands.

At the latest date, in January, the converts in churches where they had been admitted hastily and in great numbers, were occasioning no little trouble, at other places they continued to appear well. This multitude of babes in Christ need our prayers, that they may adorn their profession. Their pastors *must* have our prayers, or they will sink under the immense burden, intense anxiety, and unremitted care.

The means used in these revivals were those which God has appointed for the salvation of souls—the prayers of the church, the preaching of the gospel, conversing with the people in small companies, and with individuals, and visiting from house to house. Protracted meetings were also held at all the stations, and at some stations were repeated several times. The manner of conducting them was very simple, much of the time being given to the plain preach-

Large congregations.

ing of God's truth, and the intervals filled up with prayer. These meetings were greatly blessed.

So far as we learn, no measures were taken to excite the feelings, aside from a simple declaration of the truth. Some instances of disorder there have been, but as few as could have been expected in a time of such intense excitement. The missionaries aimed with much simplicity and plainness to impart correct conceptions of the character of God, the nature of sin, the plan of salvation, the work of the Spirit, and the nature of true religion. Especially did they insist on the sin and danger of rejecting an offered Saviour. The hearts of the people were tender; and under such truths as I have named, the house of worship was often a scene of sighing and of weeping.

The congregations during these revivals have been immense. The congregation at Ewa was obliged, on account of its size, to leave their chapel, and meet under a shelter 165 feet long by 72 wide, sitting in a compact mass, in number as estimated about



Immense labor and responsibility.

4,000. There are two congregations at the village of Honolulu—one was estimated at about 2,500 souls, and the other between 3 and 4 thousand. At Wailuku a house 92 feet by 42 was found too straight, and the people are building a new one 100 by 50. At Hilo, merely the church members number about 4,000. Mr. Coan thinks he has often preached to congregations of from 5 to 6 or 7 thousand souls. Let it be observed however, cautiously, that in estimating a congregation we are always in danger of making the number too high. The prayer meetings have frequently been adjourned from the lecture room to the body of the church.

During this great work the anxiety of the missionaries has been intense, their sense of responsibility exceedingly oppressive, and the amount of labor very great. In some instances they have preached from 7 to 20 times a week. And almost all have been so pressed from daylight in the morning till late at night, as scarcely to allow them time to eat, or spend half an hour with their families. Such frequent

preaching, and such a constant throng of inquiries, in addition to other labors, would have broken down our brethren, had not the fatigue been a delightful fatigue, containing within itself a principle of resuscitation.

Scenes have been witnessed during this revival, which were never intended to be fully described here on earth—it is not in the power of tongue or pen fully to portray them.

All classes crowded to the place of worship. The children thrust themselves in wherever they could find a little vacancy. Old hardened transgressors, who had scarcely been to the house of God, were now there in tears, melted down under the power of omnipotent truth. The blind were seen led along the way to the house of God sometimes by a parent, sometimes by a child, and sometimes by a grand-child, just as they were tottering over the grave. Cripples, also, were seen crawling on their hands and feet—laboring hard to get to God's temple. And in the vast assembly what sacredness and solemnity—the visible



presence of God Almighty, and the immediate operation of his Holy Spirit.

And could we have entered a prayer-meeting, we should have witnessed the tears, the soul-melting fervor, the earnest importunity, and the strong wrestling which honors God and which God loves to honor.

And then could we have gazed at the immense and motley throng coming up to the table of the Lord,—we should have seen men of all ages, and once, too, of all crimes, and many children among the number, the hope and joy of the nation.

Blessed be the Lord our God for ever. Let heaven and earth praise him. *Let every thing that hath breath praise the Lord.* Let us rejoice, yet not without trembling. Let us take courage, and press onward. Above all, let us pray, (will you not?) that there may be no falling back of this great multitude of feeble ones, that they may be all safely nurtured up, and become the strong men of the Lord Almighty.

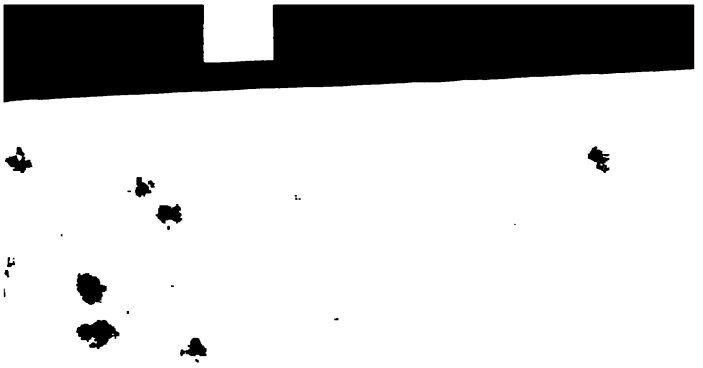
There is hope of the world's conversion. God has come down, and told us there is hope. A ray of light is sent to cheer us.

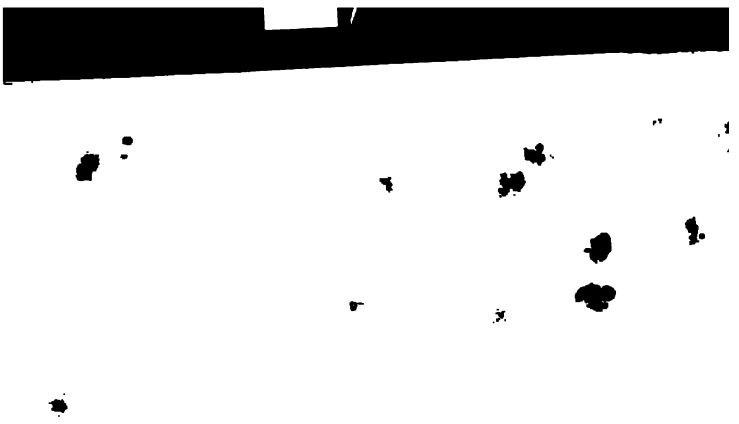
The duty of praise.

This is a new era in our work among the heathen. By and by, perhaps, if we pray much and labor on, we may be allowed to climb to the top of the mountain, see the twilight of morning—feel that it is enough —quietly breathe out our spirits, and go home to Jesus.

THE END.

NEW-YORK:
Printed by SCATCHERD & ADAMS,
No. 38 Gold Street.















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